CHOWKHAMBA SANSKRIT STUDIES. VOL. L.

TRIPURĀ-RAHASYA

A. U. VASAVADA

38

THE
CHOWKHAMBA SANSKRIT SERIES OFFICE
VARANASI-1
1965

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TRIPURĀ-RAHASYA

(JÑĀNAKHANDA)

ENGLISH TRANSLATION

and

A Comparative Study of the
Process of Individuation

BY

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1965

Publisher : The Chowkhamba Sanskrit Series Office, Varanasi-1
Printer : Vidya Vilas Press, Varanasi-1
Edition : First, 1965.
Price : Rs. 15-00

Gopal Mandir Lane, Varanasi-1
(INDIA)
1965
PHONE : 3145

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FOREWORD

Gottes ist der Orient!
Gottes ist der Okzident!

Goethe (West-Oestlicher Divan).

There are several reasons for which I am happy to write a preface to this enlightening work of my friend Vasavada.

1. The book, apart from having many other merits, is the crowning of the author's toil, work and studies in Zurich-Switzerland, which I had the pleasure of being an eyewitness of. While Dr. Vasavada has his unwavering faith, I admired him for, I had myself to go through more than one phase of doubt and discouragement, as the task of bringing the two worlds into line seemed enormous, if not presumptous. All the more happy we were when it reached its what we thought satisfactory and convincing end where gratefulness of the Gods united us.

2. The start to the almost superhuman task seemed to be made relatively easy by the existence of two of the fundamental Jungian concepts, i. e. extraversion and introversion. It is hardly any question that extraversion is the predominant attitude of the Westerner, whereas the East owes the depths of its philosophy and practice (Yoga) to an almost exclusively introverted approach. One could therefore, by the law of identity of the soul, expect that with Jung having been a born introvert his approach would of necessity show a lot of congruencies with the Eastern way to individuation (sit venia verbo).

3. The phenomenology of Analytical Psychology has in fact borne out that there are most striking similarities, so much so that the meaning of many of the products of analysis could only be understood after Jung had discovered the parallel phenomena in the Indian realm cf. technical terms like ('Self' or 'Mandala'). But he always maintained that his standpoint was strictly empirical, phenomenological and psychological, and that for these reasons he would never make

any metaphysical statements about his findings. In 1930 he, for the first time, demonstrated and discussed in a private seminar drawings and paintings of a Western patient who knew nothing of Eastern tradition, which showed most striking analogies to the cakras of the Kundalini Yoga. Some years later he made the statement that the average level of Western consciouness lay about the height of anāhata cakra and that what comes above it in the Tantric system (Visuddha, Ajna and Sahasrāra) remained unthinkable and unattainable to the Western mind. It could at best be a matter of useless speculation.

4. The complexio Oppositorum, viz., of all the opposites however, remains the core of interest in all later works of Jung (cf. Mysterium conjunctionis) and must be the meaning of all Western mandalas. The ultimate goal of analytical work therefore is the subordination of the ego under the 'Self,' which comprises all the opposites. Inasmuch as the Eastern point of view is introverted and Western extraverted, the two also would have to become reconciled in order to attain individuation, no matter how deep the gulf between the Eastern and Western mind might be. The result, however, must be a paradox : to be individuated means to have become what one really is, i.e. the Easterner an Easterner and the Westerner a Westerner. Don't we really need each other badly, more than ever before ? I think the author has shown this in a convincing way, and what is more, has done so in a deeply humble and religious spirit, for which we Westerners can only be grateful.

5. Apart from all this one has to congratulate Dr. Vasavada for his choice of the text of the "Tripura Rahasya" and his most beautiful clear and comprehensive translation. This dialogue is particularly helpful to the Westerner since "Parasuram's difficulties" so aptly reflect the extravert's preoccupations, a fact which even adds a note of fun for the reader.

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PREFACE

I am conscious of the big task I have undertaken in comparing the process of Individuation according to the Jungian and the Indian way. It makes one feel like a mouse before a mountain.

In spite of being an Indian, of a Brahmin family, and having contacted a Guru, I realise my lack of understanding of the Wisdom of the Guru. How much more should it be true in the case of the Jungian way, considering that I lived for twenty months in Zurich. There is still much to learn and experience of this equally profound wisdom.

Yet, one has to do what one is called upon to do, and I have humbly set myself to this task, knowing my limitations.

Books are mere broad outlines and cannot teach the way. Much that passes between Guru and disciple remain primarily unwritten. One has to live it and realise it through living and feeling the atmosphere around one's teacher. For this very reason I have written of things about both the ways which are not found in books.

My impressions about what I found may be wrong. But all this comes out of my sincere attempt to understand the way and, therefore, has a value of its own. In these matters, one does not criticise, but talks in a dialogue and this work is such an attempt.

I owe to Mrs. Marie Louise Mehdi for this text being translated and later making it as the subject of my dessertation for the Diploma of the Jung Institute. She came from the new world to the fold of Jung Institute, like many seekers, to solve her problems. Deeply interested in the Analytical Psychology and the wisdom of the East, our friendship grew and developed from the beginning. She wanted to read some text propounding Indian wisdom in a practical manner and simple to understand. Tripura Rahasya at once suggested to me, having been

given to me to read by my Guru Sri Kesarchandji Kalantri of Bhagur, of sacred memory.

I started translating it chapter by chapter for her which were carefully corrected and made readable by Louise. Later other friends joined, Miss Maragaret Landerer and Miss Vreni Vrei.

The translation being complete, I thought to present it for my desertation and so I worked for the comparative study. I worked with Dr. Meier, my analyst, guide and a friend. It brought us together in an unbreakeable bond, Dr. Jung went through important portion of this work and gave his valuable criticisms and a fiery ordeal which will ever remain as an insignia of my initiation by him. My last two hours with him in Bollingen before my final departure to India was due to his grace and kindness. It made me understand him still more deeply and he could get some idea of the living tradition of Guru in India.

It would be proper to thank my friends, Louise, Margaret and Vreni for their invaluable help and inspiration in completing this work. But for their enthusiasm this work could not have come to this stage, on account of the stormy periods I had to go through during my experience of Jungian analysis.

Lastly, I acknowledge the help from the Bollingen foundation which made my work easy and comfortable.

I also cannot forget Sri Krishnadasji of Chowkhamba Sanskrit series who gladly undertook the publication of this work and my friend Dr. Ram Kumar Rai who went through the proofs and other technical aspect of the publication.

I will remain silent about what I owe to my wife who remained behind in India with all the difficulties so that I could go to Zurich.

I acknowledge also the help from my Son Rajendra who worked for indexing this book.

Jodhpur
1-11-64

A. U. Vasavada

THE HISTORICITY OF THE S'ĀKTA CULT.

It has been difficult to trace the origin of the Hindu thought chronologically. Hindu tradition and probably the whole of eastern tradition as such, attached more importance to what was revealed rather than to when and by whom it was revealed. The revealed being the eternal truth, it cancels all time. This is the reason why Indologists have found it difficult to trace the chronological account of the Hindu thought.

The difficulty with the Śākta cult is all the more obvious, because of the secrecy of its knowledge and the prejudice of common man towards it. Very scanty research has been done in this field and very few important works have come to light so far. From the various references, it is clear that the Śākta literature is vast and has the same grade of literature as any of the four Vedas. There is the *Samhitā* or the Hymnal, the *Upanisadic* and the Aphoristic or the *Sutra* literature of the Śākta philosophy corresponding to the vedic literature.

Tripurā Rahasya forms a part of the Samhita literature being a very abridged edition of the *Datta* or *Daksinamurti Samhitā* written by the first guru *Dattātreya*. It consisted of 18,000 verses, which were condensed into 6000 verses by Parasurama. This again was abridged into ten chapters by Haritayana. The ritualistic part of the *Sri Vidya* is dealt with in the *Kalpa Sutra* ascribed to Parasurama[1] which is a digest of *Sri Vidya*. It is difficult to say when this text was written. Two important commentaries are available of a very recent origin. One Umānand Nāth, a discriple of Bhāskar Rai wrote a commentary known as *Nityotsava* in 1775 and

1. Parasurama Kalpa Sutra,. Ed. Mahadeva Sastri. Gaekwad Oriental Series.

later Rameshvar a disciple of Umānand Nāth wrote a gloss over it in 1831. Nothing more than this is known about the text so far.

It is, however, obvious that the Śākta cult is as ancient as the Vedas. The feminine principle as power or energy that creates the universe is traceable to the Vedas. Not only the Śakti Sukta which is considered by many authorities like Dr. S. Radhakrishnan and others to be the source of the Śākta cult, one also finds other references in which different aspects of the feminine principle are worshipped and praised.

We find the worship of the feminine principle in the hymns addressed to *Aditi, Vāk* and *Uṣā*. The Devi and the Sri Sukta of the Ṛgveda form an important place in the daily worship of the Mother Goddess. Aditi seems to be the mother aspect par excellence.[1] She is the mother of all other gods. She is addressed as a wife in two hymns.[2] She is resplendent, shining and the sustainer of all creatures. She is called the wife of Visnu in the *Taitariya* and *Vajasaneyī* Samhitas. She is infinite and identified with *Prithvi* (the earth) in the Atharvaveda.[3]

The name of Aditi goes down to the Purāṇas as the mother and also as the daughter of Dakṣa. In certain hymns she is represented as the nature as a whole.[4]

The next in importance is the worship of Sun in its different aspects, in which the golden coloured and golden-armed *Savitā* is predominant. He is addressed often as the *Prajāpati*, the creator of the world.[5] The sun god as the early dawn comes next as one of the major dieties in the Ṛgveda worshipped as the feminine principle. There are 20 Suktas ascribed to her. She is the dispeller of darkness and the awakener of all. She is addressed as the daughter of the

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1. Atharvaveda. VII. 6. 2.
2. Ṛgveda. IV. 155. 3. See also, VIII. 27. 5.
3. Ibid. XIII. 1. 28.
4. Ṛgveda. I. 89. 10.
5. Ibid. IV. 53. 2., I. Satapatha Brahman. 12. 3. 5.

sky[1]; this and other hymns bring out the maiden aspect full of youth and beauty.[2] According to Mr. Dave *Vāk Sukta* ascribed to the daughter of Abraṇa risi lays the foundation of the Sākta philosophy.[3]

Among the Upanisadic literature, two independent texts known as Tripuropanisad and Devi Upaniṣad are worth mentioning. Most of the verses in the Tripuropanisad are traceable to Sāṃkhyāyana Kalpa Sutra, whereas, the Devi Upanisad contains many verses found in the *Vāk Sukta* of the Ṛgveda.

Corresponding to other vedic literature, the Śākta cult claims to have aphoristic or Sutra literature too. We have already mentioned about the *Parasurama Kalpa Sutra* dealing with the ritualistic aspect of the cult. Sakti sutra by *Agastya* and *Nāgānanda* and *Dharma Sutra* by *Bhāradvāja* are other known texts of the sutra literature. Sri *Gaudapāda*, the great expounder of Advaita philosophy was himself a devotee of Śakti and has written *Sri Vidyā Ratna Sutra.*

Even the Purânic literature has not remained uninfluenced by this cult. *Devi Bhāgavata, Brhmānda Purāṇa* and *Mārkaṇdeya Purāṇa* contain references to this cult. *Kālikā Purāṇa* is known to be one independent *purāṇa* of this philosophy.

It seems clear from the above that the Sākta Philosophy is ancient and is a very well developed system of thought consisting of Samhita, Upanisadic and aphoristic literature. Sri Gaudapāda and Saṃkarācarya are a few well known figures in the history who were devotees of Sakti, having written hymns and commentaries on the Sākta texts. Worth mentioning among them is *Saundarya Lahari* by Samkaracarya.

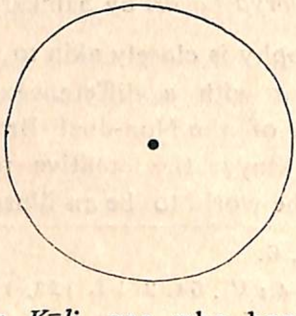
The Śākta philosophy is closely akin to Advaita vedanta of Sri Saṃkarācarya but with a difference. Both the systems believe in the reality of the Non-dual Brahman but differ in their conception of Maya, the creative power. The advaita vedānta considers the world to be an illusory manifestation of

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1. Ṛgveda. V. 80. 6.
2. Ṛgveda. I. 92. 4.; VI. 64. 2. i I. 123. 11.
3. Śākta Saṃpradāya. N. Dave. (Gujarati). Bombay.

the illusion creating power of Brahman. For the Śākta philosophy this creative power is real and so also the world, its creation. The creation is not different from the creative power. According to Advaita vedanta Maya is known to possess two-fold power of concealing the Brahman (Āvaraṇa) and projection of something other on it (vikṣepa). The Maya conceals the Brahman and projects the world over it. The Śākta philosophy maintains that the primal energy, citśakti (Consciousness-energy) has twofold powers of illumination (prakāśa) and reflection (vimarśa). The power of vimarśa enables self-experiencing through manifestation of the world. The state of illumination supervenes when the thought activity gets dissociated from the objects. Thus the multiple world is real, being, an expression of the spontaneous free will of the Śakti or Brahman.

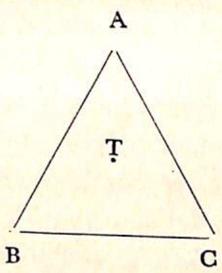
The Śākta philosophy believes in the three fold expression of the primal, original power. The primal original power is uncharacterisable. It comes to be symbolised as a point when it wills to create, because then it gets concentrated and centralised. A point is the only imaginable symbol for it. This point is termed as *Parābindu* or the transcendent point. It is the state of highly concentrated energy not yet ready to plunge into creation. The principle of differentiation which is egoism has not yet entered here. As soon as it enters it becomes conscious of itself. It knows itself and that it exists. It is ever satisfied and blissful. The conscious orientation in the primal energy is symbolised by drawing a circle round the centre or the point. The whole symbol is termed as *Sabindu-vartul* in the Tantra literature meaning, a circle with a centre.



It is also termed as *Kāli*, one who knows and recognises,

(Kala, to know). It also means one in time since the time begins with the ego principle of self-consciousness. It is also called the Ādyā (The first) and Vidyārāśi (the treasure of knowledge).

From this transcendent point, ·Parābindu, three points emerge representing the threefold psychic activity of knowledge volition and action. The knowledge comes first in manifestation, hence the point at the apex of the trangle (see below). This point is known as the Non-transcendent point A and also *Sabda Brahman*, Brahman as the Word. The next in manifestation is the active creative point termed as Nād or sound B. The creation according to Śākta philosophy is accomplished in 15 phases like that of moon, subsumed under four heads viz. Universe (Bhuvana), object of enjoyment (Bhogya), means for enjoyment (Bhoga sādhana) and the environment for enjoyment (Bhogbhumi).



T Transcender point

A Non Transcendent point or Sadha Brahman.

B Nad

C Seed or Beej

Lastly comes the energising of objects by the Sakti. This is known as the Beej or the Seed C. Hence all these activities are interrelated, it is symbolised by a triangle with all the three points connected. This symbol is variously known as *Sabindu Trikoṇa*, a triangle with a point. The presiding diety of the symbol is Tripura and the science which adequately instructs in it, is called the *Sri Vidya*. The *Yantra* or the symbol is the principle symbol representing the self experiencing aspect of Śakti.

[illegible] Kāma [illegible] also [illegible] in that state the [illegible] begins with the [illegible] principle [illegible]. [illegible] (The first) and [illegible] (the [illegible] of [illegible]).

From this [illegible] point [illegible] three points emerge representing the three [illegible] activity of knowledge, [illegible] and action. The knowledge [illegible] lines the point at the apex of the triangle (see below). This point is known as the [illegible] point (A) [illegible] the Void. [illegible] the [illegible] two points termed as Nāda and Bindu (B, C). [illegible] according to Śākta philosophy is [illegible] under four heads viz. [illegible] (Bindu) [illegible] enjoyment ([illegible]) [illegible] (Bhoga sādhana) and the environment for enjoyment (Bhogasthāna).

a. Kāmakalā point.
b. [illegible] point or Nāda Brahman.
c. [illegible]
d. [illegible]

[illegible] creates the [illegible] objects by the [illegible] as the [illegible] or the Bindu. Hence all [illegible] are interrelated, it is symbolized by a triangle with all the three points [illegible]. This symbol is variously known as [illegible] Trikoṇa or triangle with a point. The presiding deity of the symbol is Tripurā and the [illegible] is called the Śrī Pīṭha. The Bindu or the [illegible] symbol is the principle symbol representing the [illegible] Śakti.

INTRODUCTION

Tripura Rahasya or the dialogue between Bhārgava and Datta forms a part of a larger book known by the same name, comprising of three parts, viz. The Glory of the Goddess Tripura, the Ritual, and the Knowledge or the Wisdom part (present text). The whole book is said to be written by the sage Haritāyana, one of the disciples of Parasurāma (Bhārgava) in the form of a dialogue between him and Nārada.

The story as told in the first part of the book goes as follows : Sumedha—Haritāyana, a disciple of Parasurāma, once requested his guru to instruct him in the Highest Good. The Guru was reminded of what had happened between him and his guru Dattātreya and initiated Haritāyana in the way of the Goddess Bālā (Girl). Haritāyana retired to the forest for meditation. The Goddess Bālā-Ambā (Girl-mother) appeared to him in a dream and asked him to approach his guru. Haritāyana, on waking fell into doubt about the dream, but a voice from the heaven removed it. So he returned to the guru, who further intitiated him into Sri Vidyā, with all its mysteries and enjoined him to compose a book on the glory of the Goddess. Haritāyana, retiring to the city of Hālā near the resort of Goddess Meenaksi (one with eyes like that of a fish), forgot all about it. When he was engaged in meditation, he happened to see Nārada in his vision. He was surprised to see Nārada when his mind was tranquil. He asked him as to how this could be and for what purpose. Nārada told him not to worry about it and said that he had come down from heaven to hear about the glory of the Goddess Tripurā from him as his father had told him that he, (Haritāyana) knew it. On hearing this, Haritāyana was reminded of the purpose for which he had come to Hālā. He, however could not understand how he had forgotten about it. Nārada and Haritāyana, both, thereupon, prayed to Brahmā to explain the cause of this forget fulness. Brahmā appearing on the scene explained it as follows.

Haritāyana was the son of Alarka whose wife was a devotee of the Goddess (Sakti). The son (Haritāyana) used to hear his mother calling even his father as 'Ayi' (a feminine address). As a child, he picked up as *Ai* with a wrong accent. This faulty pronounciation of the formula of the Goddess brought sickness upon the child and proved fatal. Haritāyana's present loss of memory was the result of this faulty pronounciation. Lord Brahmā corrected it and Haritāyana was then able to relate the glory of the Goddess to Nārada.

The hero of the text.

Parasurāma, who was instructed, according to our text, in the wisdom of the Self by Sri Dattātreya known in the Hindu Tradition as the first guru, is one of the incarnation of Vishnu. He comes before Rāma, the king of Ayodhyā, the hero of the epic Rāmāyana. Parasurāma, brahmin by birth, was once enraged against the whole of Ksatriya class, because one of the ksatriya killed his father without any provocation. In order to avenge himself successfully, he started austere devotion to God Siva. God Siva being pleased, conferred on him as a boon, an axe (Parasu = axe; hence Parasurāma the name) and a bow at his request so that he might fulfill his desire. With these divine weapons, he destroyed the warrior class, including women and children, 21 times. Having conquered the world, he returned to do penance vowing never to use any weapon against the ksatriyas again.

But when he heard that Rāma broke the bow belonging to his guru Siva, he flew into passion of rage and ran up to kill him. Rama, paying due respect to him as a brahmin asked forgivenness for the act. Pararusāma, however, was not pacified and censured him disregarding his supplications, Sri Rāma told him that his weapons will never be raised against a brahmin and that he would prefer to be a prey to Parasurāma's weapons in return. Parasurāma was enraged still more as Rāma recognised him only as a brahmin and not as the destroyer of the ksatriya race. He forced his own bow into the hands of Rāma and provoked him to fight.

Rāma very coolly accepted it and stringing and stretching it to the full length asked him on whom it be directed. This was enough humiliation for Parasurāma. He hardly thought Rāma strong enough to stretch the bow. He fell at Rāma's feet, asked his forgiveneness acknowledging his defeat.

Returning home, he deeply repented for having broken the vow. He was overwhelmed at the thought of all that he did to innocent children and women in his rage. He keenly realised the dangers of rashness of anger. With these thoughts on his way home, he encountered an ugly looking person with dishevelled hair but resplendent of body. He was naked and had nothing on him to distinguish his class or birth. With a view to test him, he praised his radiant personality and asked him who he was. The insane looking man began to pelt stones at Parasurāma. Parasurāma caught hold of him and threw him on the rocks several times. He (every time got up) laughing as if nothing has happened to him. Parasurāma was struck by the equanimity of the man and felt sure that he was a great saint. He fell at his feet and propitiated him and inquired who he was. The insane looking man said that all quesions concerning the 'Other' were useless, even when they were answered, if one did not know who he himself was.

Parasurāma could not understand the cryptic sentence in reply and requested him to enlighten him more. He thereupon, revealed his identity as sage Samvarta and asked him to go to Sri Dattātreya for further clarification.

Meeting with guru Dattatreya.

Leaving Samvarta Rishi, Parasurāma hastened to meet Sri Dattātreya on the mountain Gandhamādana, whose peaks were cloud clapped, the quarters of which were resounding with the music of celestial maidens and whose habitations were favoured by the love-sports of Vidyādhara couples (demi-gods). The woods of the mountains were full of various kinds of trees and were gay with the singing birds. There he saw a sage—like person seated outside the hermitage made of leaves.

On asking him, Parasurāma was directed to enter the hermitage to meet the guru.

He saw, on entering, a radiant personality, a sage of such exquisite beauty and youth as would make even the most beautiful Mohini (God as the most beautiful maiden) fall in love, yet he glowed with the fire of austerities of a monk. He was closely embraced by a young maiden like Laksmi (wife of Lord Visnu) and a pot of wine lay before him. He was shocked to see all this and began to think, "How strange are the ways of saints ! He is surrounded by such things ! May be he is not the person I am seeking. He may be someone else. Yet to me, he is the guru. Truth and falsity after all are man made concept."

When he was thinking thus, Sri Dattātreya interrupted, "O son of Bhrigu ! Welcome to thee ! Are you alright ? Are your penances going on undisturbed ? You have earned a great merit in your life and are thus a jewel of the Bhrigu family. Victory over senses befits a son of man. Those who are involved in it are dead though living. Formerly, I abadoned all activities due to practice of detachment. The senses of taste and sex are the strongest enemies of man. Many have fallen prey to them. One who has conquered them has really won everything. Many saints have left me because I am associated with wine and women, much censured by people. How is it that you have come to me ? Tell me frankly so that I know you better."

This is how Parasurāma first met his guru and later got instructions from him which is the subject matter of the text in question.

The main problem of the text.

Sri Dattātreya did not answer the queries of Parasurāma then, but directed him to worship the Goddess Tripurā, which he performed for number of years. It, however, did not bring him the peace of mind and tranquility he wanted. He was fascinated by the calm and poise of Samvarta Rishi. He found in the Rishi an exact opposite of himself, the embodiment of rage and passion. How could he get such a poise ? How

could he get over the compulsion to act, the drivenness to action ? He realised the vanity in one's seeking pleasures of life in things. The monotonous repetition of the same actions to seek objects of pleasure without real satisfaction was truly not the goal of life. There must be spontaniety—doing in not doing. He was in pursuit of unpurturbed calm and rock-like stability and utter freedom which characterised Samvarta Rishi. How was it to be attained ? That was his problem and also the problem of the text.

The instructions from guru Dattātreya started with the story of travellers who became blind having eaten fruits of an unknown tree. The purpose of the story is to make one conscious of the problems of life and search for the Highest. A seeker is different from an ordinary man, who is blind and driven to do the daily routine of life without discrimination and light of consciousness. Companionship with saints is advised as the remedy in the first instance since it enables one to make him conscious of the meaning of life.

The second story of the prince and the princess has twofold purpose. Firstly, it shows how the contact with a wise and realised woman helps awaken people to truth and secondly it gives us a glimpse into the method adopted by the princess in making the prince conscious of the Highest Good and latter to realise it.

The analysis of the method adopted here reveals that it begins by drawing the seeker's interest inward by cutting his false attachment (involvements) and infatuations to the things of senses and by showing him the opposite side of the picture. The presentation of the opposite by conclusive and convincing logic brings the prince to a state of intense suspension and agony. The prince is left with mere drive and compulsion of habit. Such a state would drive him to seek pleasure but would leave him in the end with repentance and remorse, remembering the words of his wife. Moving to and fro made him utterly miserable. The clear presentation of the opposite took away the strong attachment to the objects of senses and his libido in the Jungian sense turned inward to seek the permanent and eternal source of unmixed happiness.

The stage having been so set, the princess gave him an insight into the working of his mind, the cause of craving for things and their inability to satisfy a man ultimately in the form of an allegory.

The point illustrated in the allegory is that pure consciousness or the Self is not different from an individual soul, but the contact of pure intelligence with ignorance leads one to forget his identity with the Self. This is the split within, which creates the other and is projected as things outside. Any attempt to gain the lost unity by seeking things outside is sure to fail. One has to look inward to see that it is already there.

All along, the princess also emphasised the cultivation of right thinking and faith in God, something higher than onself to whom surrender is necessary.

The above preparation was necessary to arouse sincere desire within the seeker to know the Self. The main part of the instruction begins when this desire becomes earnest and sincere. The seeker is then asked to distinguish between 'I' and 'Mine' and the to experience the Self, 'I'.

The prince retires to a solitary place in order to reflect and meditate on what was taught to him. Following the process he landed himself into the experience of the void and darkness. In all his attempts to understand the Self, he was trying to see the Self as an other, as an object of thought. Since this amounted to retaining the ego-consciousness, he began to experience the states of light and darkness and dream-like states one after the other and got confused.

The attempt on the part of the prince was like that of eyes trying to see themselves which was impossible. He was trying to see the Self outside himself either as an object or as a state of mind. Consciousness, the Self being the basis of all mental states, just as the sea is of all the waves, cannot be seen as an object.

The princess, therefore, correctly intervened there and asked the prince to forget even the attempt to experience the Self.

The prince made further progress and was able to experience the blissful state. It fascinated him and he wanted to go back

to it. Here again, he was mistaken in so far as he identified the Self as a state of mind. He was not able to dissolve his ego—consciousness and feel that the centre and the circumference were one and the same. He could not realise that the movement outward and inward are the Self, the flow outward creating the triad of knower, knowing and known and the flow inward, the return into oneness and identity with the self. They both are movements within the sea of consciousness. He had to lose himself and realise the bare awareness, pure immediacy once at least to undertstand how from the eternal calm, the source, all activities arise. This realisation alone would make him feel the same in all the states. He would then stop escaping from one and getting into another. The princess brought this point home to the prince.

Withdrawal within was considered necessary to recognise the source—the Self. One is then required to stabllise in it and feel its currents at all levels. The outward flow, then is allowed to go its natural course. This would mean that the Self is attainable neither by withdrawal nor by externalisation. The Self is the eternal presence, all distinctions, whatsoever and their relations, are within it.

The same point gets further emphasised in the story of king Janaka.

After emphasising withdralwal from the objects, the correct relationship to object in perspective and their evaluation is presented. The objective world appearance is considered as a creative spontaneous act of consciousness and is called a mirage or an illusion only to drive out the belief in its independence of consciousness. Moreover, it aims to correct the natural tendency in man to identify himseif with it. All this is done so long as the seeker is not mature in wisdom.

The story of the son of the sage and the prince from Bengal is interposed to illustrate how time, world and imagination as creative thought are related to each other and to show how numerous time orders are possible within the womb of eternity. This also helps one to keep a balanced attitude towards personal relationships.

The prince having understood all the aspects of the teaching and having realised the Self, entered the life as a prince and lived spontaneously performing his worldly duties. His life after Self-reslisation is well described in that he lived far away even though doing all that was required of him as a prince. Inspite of being in the world, he was not of the world.

The dialogue between the prince and the princess comes to an end with this, but the thread is resumed by Parasurāma concerning the life of the liberated. The book takes a different turn now onward. So far the problem concerned the realisation of the Self or knowing the meaning of one's life. The seeker was in conflict and confused and needed clarity of insight and discrimination to see what the Self is. One is made to understand how the loss of one's indentity creates the split within. This having been done, withdrawal is no more necessary. The thread of the teaching is taken to the problems relating to the stage after realisation.

The story of Astāvakra is brought in to illustrate the pitfalls on this stage. How mere intellectual understanding can bring inflation, pride and false satisfaction. This is the biggest pitfall and in actual practice with a guru, one is constantly reminded of it by examples or actual situations or both. A similar story at the end further makes the same point clearer and emphasises the need of sincere humility and surrender to the Highest within.

There is another misunderstanding which can arise at this stage which is well illustrated in the chapter, 'Does sleep mean realisation of Brahman ?' It is quite natural for one to mistake the Self in this way since withdrawal and restraint of all activities of thought to reach the creative consciousness is enjoined in the beginning and this is obtained in the deep sleep in a natural way. The doubt in the mind of Astāvakra is intelligible. The state of trance and the deep sleep appear to be alike. The difference, which is vital, lies in that there is self-awareness and immediacy in trance which is absent in deep sleep. In the state of deep sleep there is an identification with the void or ignorance. The subject is, however, present but it is confused

with the ego, the memory—the I of waking and the dreaming states. In fact, the subject of all the states is one and identical.

This understanding of the state of deep sleep is something new for the western psychology. Our identification with the waking and the dreaming states comes in the way of our realisation that the subject of all the states is the same—the Self. This subject, the light of consciousness is not to be defined in terms of the numbers of objects illumined by it. This would be true of the ego. In practical training with a guru this stage is considered very important. It is hard and difficult ground to cover. It is not easy for the seeker to change the old ways of thinking, i.e. the point of view of the ego. We know ourselves as Mr. X in and through our relationship with the world. This is why in the state of deep sleep, when all relations are temporarily absent, we think that we know nothing then. As a matter of fact, one has projected his ignorance. There is nothing to see. It is here that the work of guru lies in taking him out of this identification and enable him to transcend this darkness and ignorance and make him aware of his original pure consciouness. In the text, this topic is brought in more than once in different context to emphasise the point.

The story of king Janaka's realisation clearly explains what realisation of the self means. Janaka describes his experience, how he went into the state of trance, dissolved into the centre or the Self and how, for a moment, he fell into hesitation and doubt and tried to get back to the blissful self-absorption of the moment before. But he quickly realised the all—pervasiveness of the Self. He says, "How can a partial activity be thought possible in the infinite consciousness ? Body, senses and mind are illusory like a dream, yet, 'I' being the partless, homogenous consciousness, they all belong to me nevertheless. What difference, will it make to the pure consciousness if one out of innumerable minds withdrew ? Donot other minds not so withdrawn belong to the same consciousness or spirit ? Consciousness illumines all minds whether withdrawn or not. Why should I get involved in withdrawing one single mind of mine ? The

nature of spirit, the Self is such that it cannot be withdrawn or restrained, even if all minds got into the state of complete trance".

The fundamental psychological position is once more made clear in the chapter in the reply to Parasurāma's questions. The essence of teaching is that consciousness is existence par excellence and creativity. One cannot think of creativity without consciousness and the distinction of experiencer and experienced are within it. The act of reflection creates the dualism of subject and object due to ignoring the act of relation i.e. knowing or experiencing, which is a mode of consciousness. One does not make such distinctions in dream. One does not doubt that mind creates all the images and dissolves them within it. The dream does not leave a residue of objectivity after it is over. The same, however, is not experienced in the waking state since one has not been able to transcend these states due to attachment to the ego-consciousness. The experience of the dream is as real or unreal as that of the waking state. From the standpoint of the Self they are on par. If one realises within him the essence of pure consciousness which is the Self he is liberated i.e. he then lives in constant communion with the source—the Self. Inspite of distinction and difference, he does not feel them. He remains in constant awareness of the Self. Diversity in outward behaviour of realised persons is possible, because each is a unique expression of the Self.

Parasurāma was not able to understand how the objects were of the same stuff as consciousness, as he was still bound to the ego-consciousness. The world of objectivity seemed more permanent and stable than that of dreams and imagination. In answer he was told that the objects of the dream state were as real and effective as they were in the waking state. They are not negated in the state of dream. They are also not understood to be existing independent of the dreaming mind. The triad of knower, knowing and known is created by the mind and again dissolved in it. It is not different from the process in the waking state. Yet one believes somehow, that the objects in the waking state exist independent of the

mind and are more real than dream images. The author correctly points out that in the state of dreaming one is not awake and one does not dream when awake. Each world is effective and real in its own place. One is not inclined to take dream experiences on par with the waking ones due to his prejudice and preconceived beliefs. It is possible to realise the waking state as illusory as the dream if one rises to the standpoint of the transcendent consciousness. In fact, then the whole objective world appears like a reflection in the mirror of consciousness. In the case of an ordinary mirror, one needs object external to the mirror to be reflected, while the pure consciousness creates infinite reflections out of itself.

Pure consciousness is here called the Goddess Tripurā though it is given different names by different people. The sun of illumination, pure consciousness—the Self never sets, it is ever the lights. Nothing can conceal it. It is, therefore, wrong to think of bondage or liberation from this standpoint. Ego-consciousness, mind etc. are provisionally accepted as the instrument for discrimination ; the mind by very nature is consciousness, it is consciousness in function, All distinctions are provisional, from the standpoint of the observer. To accept mind as real and that there is such a thing as bondage is itself the greatest bondage.

It should be evident from the above that there is only an apparent cleavage between subject and object. Just as on waking from a dream, the whole dream vanishes without leaving any residue, so on waking to the realisation of one's true identity the world of waking experience dissolves without leaving any residue. It would mean that this drama of life with its play of opposites is quite natural and spontaneous. It is as it should be. Withdrawal into the Self is necessary to realise the self-cognised self-evident spirit or pure consciousness as the source of all. It remains ever itself, all movements are within it—the whole is both movement and stability. One need not look at himself as an observer from outside, but feel himself into the totality which he is. The whole of objective appearance would take on a different aspect then. It is a play and creative

dance in which outward and inward movements are aspects of the whole. It is static and also ever moving and changing. One has to get himself established in the centre, which is also the circumference, in order to feel into all its movements.

It is from this angle now that the text takes up a very important and interesting question concerning the diversity of behaviour among the realised souls. The question is, how such a thing is possible when the experience of realisation is the same for all.

Sri Dattātreya quotes his own example to show that such a diversity exists. He lived in complete detachment from the world, while his brother Chandra, a realised soul like him, was given to life of luxury and love. He explained this diversity as due to three factors : Intelligence, the kind of discipline used and the past dispositions (Samskāras).

Past dispositions or tendencies are the chief obstacles in the realisations of the end, they are the dirt which cover the light of consciousness. These dispositions or tendencies are said to be of three kinds, lack of faith in revelations, impurity of mind due to past karmas and the craving for actions or desirousness. To the extent these are removed by discipline one gets liberated, i.e. the pure light of consciousness begins to illumine within. It brings transformation, a change of attitude. There is no change outside, it is all within. His actions may remain the same according to character and habit, but their significance changes.

According to the text, wise men could be graded into three categories : those with many minds, those with no mind and lastly, those with a single mind. The first two are wise and liberated while living, the last ones are wise but liberated only after death.

The wise men of the first grade are highly intelligent. With them, the fire of knowledge ever helps to burn the ignorance and clear all obstacles due to past karmas. Since they have wisdom they donot practice discipline. Naturally, their cravings and desires have not been burnt up; they crop up here and there after realisation. They, however, donot hinder

or obscure the light of knowledge. The karmas are burnt up as soon as they arise. Their desires lead them to variety of experiences in life, but they remain untouched by their effects. Such wise men do not accumulate dispositions of their actions. They are ever in communion with the Self, and whole of their life is spent in the light of illumination or the force of their Prarabdha Karmas. Internally, however, their life of activity is like a dream. Outwardly, they are seen to act like all mortals but in their depths they are untouched. The force of past dispositions do not bother them. That is why diversity of behaviour is intelligible among them. King Janaka continued to rule his kingdom, Vasistha remained a priest engaged in rituals and Durvāsā was ever filled with rage. These persons are called those possessing many minds, as they are able to engage in varied activities of world without compromising their self-awareness.

In the case of sages in the second category, a large part of their life is spent in disciplining themselves and overcoming the forces of past tendencies, They gain wisdom and realisation of the Self, but the past tendencies have still a hold on them. Their sphere of activity remains limited, as they are mostly busy overcoming their obstacles. They have, therefore, period of illumination and period of worldly joys and sorrows. They seem to lose themselves in the turmoils of the world at times, but ultimately their wisdom is not affected. Their period of darkness is washed off by periods of illumination. The effect of their dark period is destroyed in the end and they achieve complete destruction of karmas and attain liberation. Since they have burnt up all of their karmas in the end, i.e. mind, the last part of their lives appear to be like that of a lunatic shut within himself. Vamadeva and Jada Bharat are the oft-quoted examples of this type. These saints lived in forests or wandered, lost in themselves, only occasionally coming out of themselves to contact the realities of life.

The last type of persons have one-track mind. They become wise and understand the Truth, but suffer pain and miseries of life like all other mortals. They are liberated only after death.

It becomes clear from the above that realisation of the Self means realisation of the one's essential idenity with the spirit within, which automatically brings one's unity with the whole creation. The realisation of Tattvamasi (Thou art That) is also the realisation of *Sarvam Khalvidam Brahma.* i.e. (all this is Brahman). Just as white light of the sun is broken into seven colours, so the pure light of consciousness is broken into the manifoldness of the world by the ego.

In short, the text ends with a simple truth that pure consciousness alone exists, it is the formless and the source of all forms. It is called the Goddess Tripurā here, though it has many names like Vishnu, Siva etc. Goddess Tripurā in her aspect of eternal connunctio with Siva is her manifest form. She is the creative source, the basis and the background : She is the mirror and the manifold reflections in the form of individual souls and the world seen in it. She creates these out of pure joy and freedom. She is the illusion of the world or the web of maya, and also is she the individual souls deluded in it. She creates the bondage and later strives to free herself from it with the help of guru. She thus enacts this vast drama as if in a sport. Seen from the point of view of pure consciousness, i.e. when one is united to the whole, there is neither creation nor destruction, neither bondage nor liberation—the sea in its calm and the same breaking forth into thousand waves is just water. Looked at, however, from the point of view of the spectators outside, the two are different ; there appears to be the world, its bondage and its struggle for freedom. One is released from it only by finding this identity, which does not mean that the world appearance dissolves for him or that he has to escape from the world.

There is no need to escape from the world, for it is not different from the light of consciousness in essence. All efforts to withdraw or to relate are useless, how can one withdraw or make an effort to relate to the all-pervading space ? All struggles and efforts must cease, since they are within it.

The same point is once more emphasised in the last chapter of the text, when Vasumāna questioned how one can remain

unruffled while actively busy in life ? The prince tells him that one continues to call the sky blue knowingly though it is not. This, however, does not destroy his right knowledge. "What is illusion for the ignorant is light for the wise. After realising the secret of objectivity, the world ceases to cause joys or sorrow. The life of activity of a man of wisdom goes on like a reflection in a mirror. This is the difference between the learned and the ignorant. The actions of the wise are his own, willed thoughts, and it is his illumination (Prabhā). But the same is an illusion to the ignorant....All the actions of the wise are in essence wisdom, performed in the wake of illumination; hence there is no chance of falling into illusion as he knows them once for all to be reflections in a mirror. If you believe that all objectivity should disappear when the knowledge dawns, it will only mean that that which was caused by ignorance will be distroyed by knowledge, but not that which was due to some other cause. A man with a defective sight sees two objects though there is only one; no knowledge will cure him of this defect, since the cause of seeing two objects is not due ignorance. The world appearance is due to each souls's dispositions, hence life of activity cannot stop while the past karmas remain". It need not bother one who has transcended dualities of life. This is still clearly pointed out in the text in reply to Parasurāma's question.

"O ! Parasurāma ! from all this, please donot conclude that there is no such thing as the world. Such thinking is defective. Such a belief is absurd. One who tries to negate the world by an act of thought brings it to existence by that very act of thought, i.e. negation. Just as a city reflected in a mirror is not a reality, but exists as a reflection, so also this world is not a reality in itself. But it certainly is consciousness. This is so very self-evident,. This is perfect knowledge. If you try to limit consciousness by negating the world, it will not be so done. Just as a mirror itself is experienced as the city when so reflected, so this consciousness becomes the objectivity out of its power and glory. This is the cream of all the scriptures. There is nothing like seeker, bondage or liberation. So also there is nothing like

the seeker and the means of seeking. Partless non-dual, conscious, energy Tripurā alone pervades everywhere. She is the knowldge and ignorance as well, bondage and liberation too. She is also the means to seeking liberation. Parasurāma ! this is all one has to know".

A WORD ABOUT THE TRANSLATION

All throughout, I have used the Marathi translation of the Samskrit text TRIPURA-RAHASYA (DATTA-BHARGAVA-SAMVĀDA), by Mr. B. B. Joshi. This is for two reasons : Firstly, Mr. Joshi translated the text after his closest contact with his Master and under his orders, therefore, from the point of view of the spirit of the book, the translation is the most reliable one, and, secondly, the text in Samskrit is out of print. However, I have compared important passages with the original Samskrit text in London, where one copy exists in the India Office Library. I have tried my best to keep the matter in the readable story form for the Western reader without losing the spirit of the book.

TRIPURĀ-RAHASYA

(JÑĀNA KHAṆḌA)

OR

DATTA-BHĀRGAVA-SAMVĀDA

Chapter I

MOUNTAIN MEDITATIONS

I bow down before the Goddess Tripurā, (Goddess of the three cities), who is in essence absolute, unbounded joy. Being infinite, pure consciousness itself, she herself a mirror of pure consciousness reflects this wonderful, kaleidoscopic world in it.

Haritāyan says : Oh Nārada. you have heard of the glory of the Goddess Tripurā. Is it not so ? Since an understanding of the glory of the Goddess is the prerequisite for attaining salvation, I will now tell you about the knowledge (wisdom) aspect of this story. It is very interesting, for whosoever hears this story in the proper spirit need never again be miserable or unhappy. This has been compiled after thorough research and understanding of the Vedas, Saiva, Vaishnava, Shākta, and Pāsupata sects. (The latter is a worshipper of Shiva in the destructive form). There are no other scriptures which are more appealing to the intellect. Since this story was told by the first Guru Dattātreya to Parasurām, it is full of experienced wisdom and logic. If one does not attain to realisation on listening to this, the unfortunate one must be as impenetrable as a stone. Now I am telling this as the way of knowledge. Since, Oh Nārada, persons like you desire to listen it, it seems to me that lives of saintly persons are really wonderful. Hearts of the saints are spontaneously merciful. Musk gratifies the sense of smell.

Upon hearing of the glory of the Goddess Tripurā from Dattātreya, Parasurām's heart was flooded with purest love and he became peaceful and calm like the sea. He beamed for joy ; his hair stood on end for sheer pleasure, when he came to himself he bowed to Dattātreya. Even his speech was affected, but he continued. "Oh Lord, I

feel blessed today by your grace. Even the stage of Brāhman appears quite insignificant now that Dattātreya, the first Guru, the very sea of mercy and propitiousness incarnate, is pleased with me. How wonderful that I have been graced by such a great personality so suddenly and unexpectedly. And now I would beg you to explain to me how this Goddess is to be worshipped."

Since he was asked, Sri Dattātreya explained everything about the way of worshipping the Goddess as he was now assured that Parasurām was worthy. He was convinced from within that God alone is man's last resort and his heart was full of true devotion and love. Parasurām listened attentively to all that was said to him. With the Guru's permission, he withdrew to a solitary place, Mt. Mahendra, where he built a small hut and began to worship. And so he devoted twelve long years to the worship of the Goddess. but was unaware of the lapse of time for sheer love and devotion.

After that, a thought occurred to him in a quiet moment. "In former times, I once spoke with Samvarta Risi, the sage, but I still do not understand what he said. I had completely forgotten all this. Once again my Guru explained the origin of the universe after having told me about the Goddess Tripurā, but this talk of Samvarta Risi is still unintelligible. The question was put to the Guru, but was brushed aside with the words, 'It is not the opportune moment.' For that reason, the problem is still unsolved for me. What is the true nature of the world? Who is its creator? How did this great universe arise? If one really looks, one finds that there is nothing stable and permanent in this world. Everything changes every moment. Yet it appears stable. How is it so? My mind does not seem to be able to grasp this. I am a good example of the blind following the blind. I don't know what happened to me in my childhood. As an adolescent, I behaved one way and then as a youth, in another way. Today, my behaviour is totally different from the previous two patterns. What did I gain out of all this? I don't know. What was the purpose behind all that activity? It is evident that everyone starts out doing something with a

definite purpose. Yet it is also true that hardly anyone finds what he really wants. Has anyone found it? Who is genuinely happy? I cannot believe a person is happy when he continues the same pointless activity. Tell me this: How can one continue to desire the same thing again and again, even though he has been gratified? Having once fulfilled a desire, how can craving remain? And yet I continue to see people starting something with a desire to get some benefit and repeat it all the life long. It seems to me that the real reward in life is destruction of unhappiness and the gaining of joy and happiness. How can a person who is forced into action be happy? A driving compulsion to act, to achieve the undone, is the root of all unhappiness It is the misery of all miseries. So long as this lasts, the absence of unhappiness and the presence of joy and happiness are not possible. Such an attempt is comparable to that of the man trying to keep his body fragrant by smearing sandalwood paste on his legs, when the rest of his body is dirty. Or it is like embracing a princess when one's heart has been pierced by sharp arrows. What joy can there be in such an embrace? Or it is like a man in the final stages of tuberculosis still longing for beautiful music. So vain is the seeking of peace among those who still feel they are compelled to do things, True happiness comes only to him who has no compulsion to act. It comes only to those who feel they have finished what they have to do. There one is inwardly, as well as outwardly contented. Whoever thinks 'Oh, I have still got to do this!' cannot feel the peace and contentment of fulfilment. How can a person who is impaled on a stake enjoy the fragrance of a flower? It is strange that a man so involved in business still seeks happiness through this method. But there is an end to the description of such persons. It is strange that people consider themselves happy when they are pulverized by a mountainlike burden of activity. Both the Emperor, the ruler of the destiny of millions, and the beggar may be caught by the same dilemma. Neither feels blessed in spite of reaching what he thought was his goal. I, too, am thoughtlessly following like a blind

man, without trying to see the root and origin. Now is the right time, then, to climb aboard the ship of the Guru's wisdom to cross the ocean of doubt."

With these thoughts, Parasurām left Mt. Mahendra and went to meet his Guru without delay. He then came to Mt. Gandhmādana. He saw the shining, resplendent form of the Guru sitting on his mat. Parasurām went before his Guru and prostrated before him, touching both his legs with his hands. The Guru was immensely pleased, he blessed him and said : "Child, get up. It has been a long time since we last met, my child !" Parsurām got up and sat before the Guru with folded hands.

"Oh Guru Deva ! How can anything untoward happen to me, graced by the Guru's nectar-like compassion ? I have never been tortured by the miseries and pains of the scorching rays of sun, having been graced to remain in the canopy of knowledge of self. O great one, I have been filled both outside and inside with joy. The only thing wanting is the nearness of the Guru's lotus feet. This is the only ill and that too is gone, having contacted the Guru once again. There is one question which has been churning within me for a long time. If I may be permitted, I will lay it before you."

Sri Guru was very much pleased to hear all that Parasurām said and told him. "Oh, Parasurām, tell me your doubt of long standing. Please tell me. I am much pleased to see your devotion. I will try to solve your doubt."

Chapter II

MEETING WITH THE GURU

Having received the permission to ask the question, Parasurām spoke with due reverence and humility towards the Guru. "A long time ago, it once happened that I got very angry with the warrior class. In my fit of anger I destroyed the whole race of the warrior class. Not only that, I even killed the pregnant women, to be assured not a single member of the warrior class remains alive, I tried this 21 times. I satisfied my forefathers with the blood of these warriors. After this I heard that King Rāma ruled over Ayodhyā. Since he was a member of the warrior class, my rage appeared again and I went to him, but he defeated me and broke my pride. He alone was a person who did this. Since he knew I was a Brahmin, he set my life free. I cannot forget that day even now. I was overpowered by a sea of disappointment and despair. On my way home, I accidentally came across Samvarta Risi. A truly holy man never remains concealed; though it takes time to recognise the embers buried under ashes. And so it took some effort to know this great man in his essence. I felt at peace in contact with this holy man who was tranquility incarnate. I asked him the reason for this state. His reply to my question was worth hearing. Having heard me fully, he answered my question briefly. But just as the kingdom has no meaning for a poor man, his answer was above me. I entreated him to repeat what he said, but then he referred me to you, hence I am at your lotus feet today. Formerly I heard about the worship of Tripurā Devī, and having installed her in my heart, I have continued my devotion to her. But I am still not able to fully grasp what Samvarta Risi told me on that day. How long must I continue this worship and what is the use of it all? That is why, Oh great one, I beg you to

explain the indefinable state of Samvarta Risi. Knowledge alone fulfills man. So long as one is not fully established all actions of man are like playing with toys. I have done a great many deeds in my life, performed innumerable sacrifices and distributed enough in charity and fed many and even propitiated the God Indra, but all this appears quite insignificant before the talk of Samvarta Risi. Of this I am quite convinced. Transitory happiness is nothing but misery since misery takes over when the period of happiness is over. Not only that, there is another fear that the enjoyment of things evidently helps bring death nearer and one cannot get to know the remedy by means of which it can be avoided. Ritualistic worship is also similar to the above. All worship is on a psychic plain, hence it is child's play. You have instructed me to worship in one way, but there are so many other ways since one can devote oneself to it in the traditional way or leave it to his own free will. Both ways have been accepted by the Vedas. They are like sacrifices, hence gaining eternal truth is uncertain since how can one hope to achieve the eternal by mere imagination or thinking when there are sayings in the Vedas that one should continue to do his duty so long as he is alive without looking to the results of it. All this seems true, but the balanced and poised condition of Samvarta Risi is very different. His whole body emanated cool tranquility, having completely transcended the poison of compulsion to act. Since he trod the path of fearlessness, all the activity of the world appeared a mockery to him. He was like a satiated elephant resting in a lake in a far off jungle. He was overflowing with joy, having drunk of the nectar of freedom from all compulsions. How did he reach this state? Oh great one, be kind enough to tell me all this. How can I also attain this freedom from compulsion to act?" Parasurām touched the feet of his master once again with his head. The Guru who was naturally full of love, knowing the worthiness of the disciple, then spoke. "Oh Parasurām, you are blessed since you have begun to think this way. It is like

a ship ? for one who is about to be drowned. The fruits of your worship have brought you to this good thought. This Tripuradevi who rules the heart of every seeker frees them from the fear of death. The devoted person worships her sincerely. So long as a man does not become conscious of this demon in the form of compulsion, he cannot be happy. How is it possible to experience fulfilment, having once been bitten by this deadly Serpent. The whole world is infatuated and blind due to this poison having permeated the system; not knowing where their own good lies they are treading unknown paths. Let me give you an illustration. Once some travellers on their journey reached the foothills of Mount Vindhyā. They were very hungry and began to search for fruits here and there. They came upon a fruit similar to cashew nuts and ate them, thinking they were really cashew nuts. Since they were very hungry, they were unable to distinguish the difference. Soon their bodies were full of the poison of the nuts and it began to burn. Thinking this to be the effect of the nuts, they began to look for some way to relieve the burning of the poison. They came across another fruit similar to lemon and ate them thinking them to be real lemons. This then added to the intensity of the poison and they began to run about, here and there, leaving the main road. The jungle was very thick. It was dark since the rays of the sun could not penetrate the thickness of the forest. They, therefore, fell into the pits and the briars here and there. Their bodies were scratched and their hands began to bleed, as did their feet and faces. They became wild and began to quarrel with the things around them and also among themselves. They began to fight with the rocks and the stones. Having been so badly wounded, they came to a village. They reached the gate of a big house and were about to enter it when the sentries at the gate stopped them. They did not know where they were nor what the circumstances were. Like fools they began to fight with them. As a result, the gate keepers punished them to their heart's content. In this manner, they came to a sorry pass."

"In short, everyone who takes the poison of compulsion to act like these foolish men become intoxicated with it and try to commit suicide having become quite blind. I am very glad, Oh Parasurām, that you have become aware of this. To be conscious is the only way to reach the highest, for one cannot do good oneself without good thoughts. Thoughtlessness is death. Only the thoughtful are victorious and get whatever they desire. Titans and devils get destroyed because they are thoughtless, while the Gods are happy since they are thoughtful (conscious). It is due to this that Lord Siva is the only saint and ruler of the world. Sri Rāma, in spite of his wisdom, brought himself all sorts of trouble, having thoughtlessly run after the golden dear. While the same could attack and defeat the titans in Lankā with the help of consciousness, it was due to unconsciousness and pride that Brahmā lost one of his heads. So also was Mahādeva about to be destroyed when he thoughtlessly granted the boon to the titan. It was due to unawareness that Lord Hari cursed the wife of Bhrigu Risi and brought a mighty trouble upon him. To make a long story short, even animals, bring trouble upon themselves through unconsciousness, unawareness or thoughtlessness. He who keeps the torch of consciousness burning, he alone is balanced and a sage. *Obeisance to such persons—therefore consciousness* is the best instrument in the hands of the people. But how can consciousness exist when overpowered by unconsciousness? How is it possible for one to find cool water in the desert? When the scorching flames of unconsciousness surround one, one cannot find the cool breeze of consciousness without intense effort. There is only one way and that is the grace of Goddess Tripurā who is the inner guide of every creature. Devotion and worship of this Goddess is the only way to seek her grace. *To please her through worship means the rise of the sun of consciousness.* Hence one should devote himself to that pervasive pure consciousness, propitious self-essence, Goddess Tripurā.

The way of worship should be fully followed according

to the instructions of the Master without an eye for some external end. One should have faith and love which comes to one by hearing the glory of the Goddess. Because you have heard about this, you ask about it. Now you need not fear. Fear remains until consciousness comes. Without consciousness one cannot discriminate between his own good and evil. One mistakes the things of this world like wealth and family to be happiness, and detachment and devotion to be unhappiness. In spite of being stricken with pain and misery, he is not able to give up his unconsciousness. Like a donkey who gets innumerable beatings of the club, yet continues the same routine, so men in spite of being continually stricken by the pains of life continue in their rut. But you have come nearer the destruction of these pains by taking the road of consciousness.'

Chapter III

HEMACŪDA AND HEMALEKHĀ

Parasurām listened to Dattātreya with full attention and later asked a question in all humility. "Oh great one, it is all as true as you say. This *thoughtlessness* has really destroyed every human being and good comes out only through consciousness. The best way to attain it is to hear about the glory of the Goddess Tripurā from the mouth of the Guru. Even though I have understood all this, a doubt still lurks within me. The doubt is as to how one should listen to the words of the master, what to do about it and if it is to happen accidentally and spontaneously, how is it that all have not got it until now? Why is that I too did not have this desire till now? Not only that, many who are more miserable than myself and who are meeting with trouble at every step, they too have not cared to think in this way. Be kind enough to explain all this to me."

The compassionate Guru Deva felt glad about this question and spoke :

"Oh Parasuram, listen to me. Let me tell you the main way to salvation, it is by contact with the Guru and saints, that the fruit of spiritual life develops. Personal contact with such personalities is the seed for it. You have come to this state because of your contact with Samvarta Risi. In short, contact with saints is the way to spiritual life. *There is no other way.*

"In the south there was a king named Muktāpīda. He had two sons by the name of Hemcūda and Manicūda. They both were very handsome, virtuous and experts in all knowledge. Once they felt like going on a hunt so they took their bows and arrows and some attendants and entered a dense forest on the western Sahyādri Mountains. With their skill in archery they killed many lions, tigers, leopards and

deer. In the meantime, a big storm arose and dust and stones showered upon all. Everything became dark like a moonless night. Due to the storm, one could not distinguish men, trees or rocks on the path. All the attendants therefore fled in different directions. Some took shelter under a big tree, while others went under a rock into a cave. The two brothers on horseback also lost their way. Hemacūda accidentally came near a hermitage of a sage. Many lovely trees like banana and date palms beautified its surroundings. In the hermitage he saw a beautiful, radiant maiden. Her body was shining like molten gold. Having seen that she was as beautiful as the Goddess Laxmī, he addressed her. 'Oh lotus eyed, who are you ? How is it that you are living so fearlessly in this dreadful forest ? To whom do you belong ? Are you all alone ? Or is there anyone with you ?' The pure hearted maiden replied 'Oh prince come in and take a seat on this mattress. It is the duty of a hermit to a guest. You seem tired after the violent storm and rain. Please tie your horse to the date tree and take rest on this seat. I will then tell you my story.'

"When the prince had done what was suggested, she brought fruits and water for his refreshment, all of which the prince enjoyed. When he had recovered from his fatigue the maiden began to tell her story in words as sweet as honey. "Oh prince, there is a sage devoted to the worship of Lord Siva, named Vyāghrapāda. He conquered everything with his penance. Moreover, he was a realized person. Many great sages also respected him. I am his adopted daughter. My name is Hemalekhā. Once it happened that a beautiful fairy named Vidyādhari came to have her bath on the banks of the river Vena. At that very time, the prince Susena of Bengal passed by. He saw this fairy bathing in the river and became introxicated with desire, seeing her breasts through her wet clothes. He requested her. She also, having been infatuated by his beauty, accepted him and gave herself to him. The prince went away to his own kingdom then. But the fairy felt that she had conceived and in due time gave birth to a daughter. But being afraid of her husband, she

went away to her own home, leaving her child on that very spot. It was I who was thus born out of the valuable semen of that sage like prince. In the evening Vyāgrhapāda saw me there when he came to the river for his evening prayers. Out of compassion he brought me to his hermitage and has been nursing me like a mother till now. Since he is doing this out of duty, he is my adopted father. I am living here in his service. I feel fearless because of the might of this sage. Neither devils nor Gods can enter this hermitage with an evil eye. Whosoever dares to do it will destroy himself. This is my story. Now prince, wait for a moment, my father will be coming very soon. Bow down to him and tell him all your story and request of him whatever you desire, then go on your way.' Having heard the story of Hemalekhā, the prince felt like saying something, but resisted. He was confounded. Seeing that the prince was intoxicated with desire, the wise maiden said : 'Have a little patience. My father is coming soon. Fulfill your desire then.' No sooner had she uttered these words than Vyāghrapāda entered the hermitage with flowers from the jungle. The prince rose, bowed to the sage and related his story. Through his occult power of yoga, the sage saw that the prince was afire with desire. Realizing that the right time had come, he offered Hemalekhā to the prince. The prince was mightily satisfied to have the maiden. He returned home. His father Muktapīda was glad about it and performed the marriage with great eclat.

Prince Hemacūda made love to his wife in the forests, on the river banks and in the garden, but he soon perceived that his wife was indifferent and not interested in these pleasures. Once when they were alone he spoke to her :

"Oh, dearest, in spite of my loving you so much, how is it that you are not able to reciprocate ? Your smile is so enchanting, but you do not seem to be interested in making love, or in any of the enjoyments. Don't you like any of these luxuries ? How is it that your mind does not get interested in such luxuries ? How can I be happy with you who are so frigid and disinterested ? I am utterly

drawn towards you, while you seem to be drawn elsewhere. When I speak to you, you don't seem to listen. Many times I have gone to your place to embrace you and soon you say "Why have you come?" As if you do not understand anything. Is it right for you to be disinterested in things of such rare luxury and pleasure? Then I go away from you and you sit with your eyes shut. I always find you like this. How can I be happy in your company? It is as if I am enjoying a wooden image. Not only that, I cannot love anyone but you, just as the lotus follows the phases of the moon, so I am always following you. Please tell me how has it happened that your heart has turned away from things of pleasure. You are more dear to me than life itself. I beseech you to tell me and to ease my mind."

Chapter IV

DIALOGUE BETWEEN HUSBAND AND WIFE

"Having listened carefully, the pure-hearted girl smiled a bit and answered her husband very shrewdly, with a view to explain the truth. 'Oh prince, now hear me. It is not true that I do not love you. The fact is that I am deeply engrossed in a thought. I am not able to solve this problem for myself as to what is really "good" or "not good" (satisfying in a higher sense) for a man in this world. I have been thinking about it for a long time, but woman as I am, it is not possible for me to find an answer. Will you please give me the correct answer[2].' Having heard this, Hemacūda laughed and said : 'Indeed, it is true that women have not much reason. Now I have no doubt about it since even insects, animals and birds know full well what is good or not good for them. It is so evident that there is a natural tendency to turn towards things which are pleasant and good and to turn away from those which are otherwise. It doesn't need much thought since anything which gives pleasure is good and that which brings pain is not good. Beloved, this is not a great problem. And why are you pondering over this for so long ? ' Hemalekhā spoke again after hearing this : 'It is true that women have not enough reason and mature thought. Since you have better reason than myself, please explain all this to me, very clearly. I will give up my thinking and will be ready to enjoy life with you when understanding has come to me regarding this problem. Of course, you have told me that pleasure is good and pain is evil, but is it not also true that the same thing at a different time and place gives both pleasure and pain ? Let us take the example of fire. Man reacts to it in different ways under different circumstances and at different times. It has different effects and according to its different forms, it has also different uses. Fire that is beneficial in winter becomes

harmful in summer. That is, the same thing has become pleasurable and painful at different times. Moreover, it is liked by people having warm constitutions but not liked by those who have cold constitutions. Moreover, it is one thing in small quantity and different in large quantity. Well, this is applicable to everything—money, women, children and the kingdom. Look at your own father. He has everything he wants—children, wealth and women. But why is he unhappy all the time and why do others feel quite contented in spite of not possessing what your father has ? All these things of pleasure are not unlimited and hence they are not available as a whole to everyone. Should we, then think that those who have things of pleasure in small quantity are less happy ? I feel this is not real happiness because they are not unmixed. They have a tinge of pain and misery with them. Perhaps you know there are two kinds of pain—mental and physical. The pain caused by desire is mental, while that caused by disease is physical. Psychological unhappiness is greater and wideer spread. It is this which has devoured the whole world. Craving is a powerful seed of this tree of misery. It has enslaved even great gods like Indra, Oh prince ! Whatever happiness one gets is ultimately misery if there still remains a craving within him. As for such pleasures, lower creatures also have it. The only difference is this, that lower creatures experience less misery since they have no conscious cravings, of which a man has many more. Hence, man is the most miserable of all the creatures in the world. One cannot really consider a man happy when he has satisfied only a small part of his desires, while infinitely more are still pressing for expression. Can you imagine that a man will feel cool if a small drop of sandal-paste is applied on his body when his entire body is burning ? It is true that man feels very happy in embracing a woman, yet the obstacle of body between them is a pain. Intense passion is pleasurable to all, but it brings extreme tiredness after its satisfaction. And there is no difference between this tiresomeness which a man feels and the one

felt by a beast of burden. Hence, Oh dear husband! I am not able to understand how you consider all this to be happiness. Of course, you get happiness through contact with a woman. But does not the dog experience the same? If you argue that you enjoy it much more than a dog since you can appreciate the beauty of a woman, but that one can enjoy in a dream too. There is not much difference between it and a dream!"

"Oh prince, let me tell you a story in this connection. There was a prince more beautiful than even the god of Love. He had a beautiful and delicate wife whom he loved dearly. His wife was, however, infatuated by a servant of the prince. The servant, therefore, thought to deceive the prince. He made him drunk every night. When he was so drunk he laid an ugly maid by his side and enjoyed himself with the most beautiful woman of the world—the princess. This went on for some time. The prince, lost in intoxication, thought himself blessed by enjoying his life with a beautiful woman. After a lapse of many days, it so happened accidentally that the servant went out on some important work after serving drinks to the prince. The prince did not feel like drinking as usual and went to bed with his so-called beloved. The bedroom being decorated with all the things of luxury was very beautiful. Being fired with desire he enjoyed her to his heart's content, but at the end he became conscious of the ugly maid by his side. He knew at once that he has been cheated. He began to think as to how it happened and where his own wife could be. He enquired of the maid. She began to tremble seeing that the prince was in his senses. She could hardly utter a word. The prince could guess the whole game and was enraged. He held the maid with one hand and with sword in another, shouted at her. "Tell me exactly what the matter is: Tell me the whole truth." The maid was terribly frightented and in order to save her life, related the whole story of what was going on since the beginning. She led him to the room where the princess was lying. What was the spectacle! A small carpet was spread out on the floor and his wife

was in close embrace with that black servant with protruding eyes, dirty body and the most ugly face. Having been tired out by the sex act, both had lost awareness of themselves. The prince almost fainted for a moment to see that horrible sight. Coming to himself, he began to think.

Hemalekhā continued further "Dearest! Do you know what the prince thought to himself? 'Fie upon me a wretch! I became lost to myself in drink. Fie upon one who loves such a woman! He must be an ass to confide in such a woman. Such women are fickle like the clouds in winter, perhaps even more. I did not know the ways of women all these days. How strange that my wife went after a black slave leaving me aside who is so charming and attractive. She deceived me all these days by making a show of love towards me. While lost myself in drinks, I did not know of the game. I loved her thinking she followed me like a shadow. And how I was trapped by such an ugly woman? What a horrible looking servant he is and what an ugly face he wears! What beauty she must have seen in him? How could she be indifferent to me so charming as I am!'

Lamenting like this for a long time, he becamc indifferent and giving up all attachment he went out into a forest. So you see, my dear husband! beauty and attraction are mere imagination and fancy of mind. How evident it is. Whatever enjoyment of union and of beauty you experience with me, many feel it equally or more in relation to very ugly women. I will convince you of this right now. Please listen. What you see of a woman is her external form, but the mind fancies many more things on it and that is his conception of beauty. When these fancies are reinforced, one desires to cohabit with her and gets sexually stirred up. It is this which really gives the enjoyment in union. If the mind is not stirred up a bit he will not experience it. The cause of being stirred up is the frequent thinking about the fancies one has made about a woman. That is why a child or a Yogi who has practised concentration does not get disturbed. He does not see any enjoyment in a womnn. Whatever the woman, attractive or not, a man enjoys her

union only when he constantly thinks about her beauty. It has been seen that even those who have abhoring bodies enjoy with women like all others. One will not get pleasure from a woman if he never thinks of her nor when he thinks she is ugly. One cannot expand too much on this subject—the blindness of an amorous man. Such people see beauty only in such low parts as hips and vagina. One who can see beauty in things like this so full of dirt, cannot perceive it elsewhere. *This is what people call beauty to be.* It is all fancy. If beauty were really present in a woman as naturally as sweetness in honey why should not a child also perceive it ? Men have different figures in different lands. Some have one leg, some only one eye. If some have ears like ass's some have faces like horses'. Some have long ears, some have long chin. If some have no nose, others have long ones. A few have heavy growth of hair on their body, others have none at all. Some have blonde hair, some have white or golden and some even are without hair on the head. Some are ugly like lepers and others are black like charcoal. In brief, there are so many different kinds of men who feel the same sort of enjoyment with women of their liking as you feel with me. The chief thing that gives pleasure is the body of a woman. Even the very wise have been tempted by it. The body of a woman or man in case of woman, after all what is it ?, let us think seriously. It is covered by flesh, full of blood and joined by muscles and plastered by skin. It is all pervaded by cough, phlegm, etc. and the inside is full of dirt and urine. How strange that a man full of dirt thinks himself to be beautiful, one that is made out of blood and semen and brought out through the passage of dirt ? What difference is there between a worm loving his dirt and one loving such a body ? Prince, now think and analyse the body, for yourself, the body you love so much. This is also the case with other objects of enjoyment. Just think closely what happens to sweet and tasty food one likes so much and eats with relish. There is one result only—dirt. Everyone knows it. When all these things are so very clear, prince, how can one decide what is really pleasing (good) and what is not so ?'

Hemacūda was surprised to hear all this from Hemalekhā. He thought over it himself and became indifferent towards objects of enjoyment having been detached from them. Later he enquired of his beloved on many points in this connection and attained to the highest wisdom. He thus became wise having learnt about Tripurā Devi. He began to see everything as his own self-essence and thus reached the state of Liberated while living. Later, his brother got this knowledge from him. The father got enlightenment from his son and the queen from her daughter-in-law. And gradually the ministers too received it who spread it to the subjects. In the end, there was none who did not have this in that city. All the hindrances like craving and anger were never to be seen anywhere. The whole city thus became like the city of Brahman. Even the tame birds like parrots were seen to be singing a song like this :

O people : devote yourselves to Ātman, the consciousness.
Leaving aside all objects (attachment to).
They are nothing without it (Conscious spirit).
Being dependent as reflections in a mirror.
Objects are like consciousness in essence
Myself and all the gross things too.
Everything is illumined by the Spirit
And that is the realisation always.
Therefore devote yourselves to Consciousness Spirit.
That is the resort and the ground.
Leave aside all the illusions.
O sages ! we have got the self-sight (Svadṛṣti) of pure consciousness.

When once the parrots were singing this, a group of saints like Vāmadeva heard it and they renamed the city. They said that since even the birds are so enlightened in this city and talk of Brahman, the city should be known as 'Vidyānagar'. Even now it is known by the this name."

Oh, Paraśurām, contact with the Saints which brings our spiritual development is the most important thing in all this. Everyone got this knowledge of Brahman due to the contact with Hemalekhā. Hence, be careful to note that companionship with the Saint is the chief means to attain liberation.

Chapter V

A WONDERFUL STORY

Paraśurām was immensely pleased to hear the value of the companionship of Saints from Datāttreya and asked a question of him : " Oh, Great one, it is so very true that companionship of Saints is the source of real happiness, and you have brought this to my direct realization. It is true, one is influenced by the company he keeps. The prince received greatest benefit of his life through the companionship with Hemalekhā, but I still have a desire to ask something further. I am quite anxious to know how exactly the princess enlighted her husband." The Guru, having heard this question, replied :

" Listen, oh Paraśurām, let me tell you the holy story. The prince became quite indifferent towards objects of enjoyment since he lost all interest in such things, having heard from his wife that objects of enjoyment are really not pleasurable in themselves. As he was long habituated to the objects of enjoyment, this confrontation of knowledge created such a position with him that he neither could give up the objects of enjoyment nor could he wholeheartedly enjoy them. He also felt ashamed to renew the subject, having been answered so convincingly by his wife on it. Several days passed by like this. He would be reminded of what Hemalekhā had said when he was near the objects of enjoyment, but submitting to his cravings he would enjoy them and later on would curse himself. It was difficult for him to be really indifferent to the objects of enjoyment due to strong cravings. Having enjoyed them, he would be reminded of his wife's words and feel the sting of conscience, and thus continued to remain very sad. Thus, he lived in a terribly torn condition. His mind was like a shuttlecock being tossed between objects of enjoyment and the words of his wife. He, therefore,

could not derive any enjoyment from food, beautiful dresses, ornaments, beautiful women, or any object of luxury or even the company of friends. He was like an utterly disappointed man whose house is destroyed. He was in such a condition that due to the strength of the cravings he could not give up the objects of enjoyment nor could he enjoy them wholeheartedly. He was, however, convinced of the fact that objects of enjoyment can never give complete satisfaction.

Once, Hemalekhā spoke to the prince who was emaciated due to such a condition : " Oh, Beloved, how is it that you do not seem to be cheerful as before ? Why are you so disappointed ? How did it come about ? What do you feel ? Old people say that danger of disease is caused by enjoyment of the objects. Since this body constituted of bile, phlegm, etc. is prone to many diseases due to their disturbance ; it is not possible for one to cure a disease in its subtle aspect, and there are various causes for disturbances of these elements. These disturbances come about either due to food, clothes, speaking, seeing or contacting certain things or due to certain weather conditions or conditions of climate or due to certain kinds of profession. Hence, it is difficult to find out the cause. One is obliged to treat it by its symptoms, but when there is no disturbance in the elements, there is no need for its cure also."

Having heard this, the Prince said to his wife : " Beloved, let me tell you the cause of my misery. It is all due to your instructions. All that gave me pleasure before is destroyed. In the present situation, I do not find anything interesting. Just as the condemned cannot enjoy whatever luxury may be placed before him, it is exactly the same with me today. I do enjoy many things even now, but out of the compulsion to my cravings, not truly out of real enjoyment. Hence, oh Beloved ! it is up to you to tell me now how I can get out of the situation and be really happy."

Having heard this, the Princess said to herself : "The Prince has really become dispassionate, having heard my words, and this state indicates that he has within him the

possibility of getting liberated ; since those who do not have this possibility do not change their behaviour, even though they may hear many such things. It seems Self has graced him due to his long continuous devotion to the Goddess Tripurā." With these thoughts, that wise and experienced woman prepared herself to enlighten her husband and spoke in the following manner, changing her method, without allowing him to know her profound wisdom : "Beloved, let me tell you a story of my past life."

"Formerly, my mother gave me a companion to play with. She was by nature very pure, but later on she contacted a woman of unholy nature. This woman had within her the power to create and display a wonderful world of her own creation. This woman became secretly a friend of my friend, without the knowledge of my mother. The life of this woman was full of untruths and falsities. I indirectly got affected by her behaviour through my friend who was dearer to me than my life. My friend was in love with this woman, and I always kept constant company of my friend, never remaining even for a minute without her. She had possessed me due to her pure and simple nature. Hence, I also became like her, due to her constant companionship. Later on, this woman tempted my friend towards her son. This son of hers was utterly foolish ; being a drunkard, he was always intoxicated. He began to enjoy my friend even before me inspite of her will. Thus, my friend became very miserable all over, due to this daily torture. Inspite of all this, she did not give me up, and naturally I too got affected by her. Some time after, she gave birth to a son who was exactly like the father. In his youth, he became very unstable mentally having inherited the infatuation from his father. He also inherited many mythical qualities from his mother. In course of time, he was educated in their lore by the drunkard father and idiotic mother and and he became reckless. In short, oh my husband ! my friend got into this state of falsity and misery, due to the contact with this woman, even though she was pure and holy from her birth. Naturally, her love decreased towards me gradually, having slowly gone

over to her sons and lover. I, by nature being simple, was not able to give up her friendship, rather I followed her in every way. Once, it so happened that the foolish lover of my friend began to make advances towards me, but I could not be overcome by him, being pure by nature. The people at large not knowing the truth began to defame me. In course of time, my friend left her sons to me and went headlong with her lover. One of her sons, Unstable by name, became very strong under my care. He married a woman by name Fickleness with the consent of his mother. She used to put on very attractive forms every moment to please her husband, while this son Unstable used to run away thousands of miles in a second and come back to his wife. The wife also began to court her husband in many attractive ways, going to the places where her husband would go. In course of time, she gave birth to five sons. They were very devoted to their parents, but the parents left them in my care, and I, out of love for my friend, nursed them. Later on, these five sons constructed wonderful houses for themselves and captivated their father Unstable, and in this their mother helped them. They began to take their father to their different houses. Once the father went to his eldest son where he heard notes of very sweet music, songs, hymns, instructions from scriptures, mythologies, jingling of ornaments and humming of bees. In short, the father was immensely pleased, having come to this house and became more servile to his son. When the son knew that his father was now truly under his possession, he changed his method. He began to present him with harsh, dreadful sounds like roars of lions, sounds of thunder and lightning, sounds that would deafen the ears and sounds that would bring untimely delivery of pregnant women. The servility brought the father to this stage, and having seen all this, he was simply astounded. He experienced astonishingly bewildering things, on one side, and heard someone crying, someone pining, and cursing his fate, on the other.

After this, another of his son took him to his house. There he was given delicate cushions to sit upon. So also was he given a soft and luxurious bed to sleep on and similar

clothes to wear. Later on, he also experienced other different kinds of sensations, like hard, cool and warm. He was pleased when such things were available and miserable when he did not get them.

Then he went to the third son. There he saw many different kinds of forms and colours, white, yellow, brown, green, etc. and also short, long, ugly, fearful, dreadful, vulgar, sharp and radiant forms. When he was enjoying these, his fourth son took him to his house where he got presents of many different kinds of fruits which were as sweet as nectar. He was given various kinds of tasteful drinks, some were sweet while others were sour. Like that, he was given many kinds of tasty things to eat, chew and lick. He also got wonderful delicasies of very bitter, spicy tastes.

Then lastly, his fifth son took him to his house. He was entertained there by various kinds of flowers and the fragrance of many herbs, but then he also had to experience some very strong things and others stinking. Some were very repelling by their intensity while others were enough to make him faint.

In this manner he went on from one place to another, and he experienced pleasure and pain according to the quality of things presented to him.

All his sons, being devoted to their father, made sure that he had an experience of everything that was available with them. By nature being unstable, he was not satisfied in spite of all the varieties of things he enjoyed at their houses. So he stole some of the things he tasted in order to share them with his wife.

Once 'Great Hunger' sister of Unstable came to him. She was a gourmand. The Unstable got infatuated with her and began to pile different kinds of objects to please her, but this woman, being the "Great Hunger" incarnate used to finish all of them in a moment. Unstable had to be always on his feet to satisfy her hunger, and the sons too were ever ready to gather all sorts of things for her. Even with the help of all his five sons, it was not possible for him to

satiate the hunger of this woman, and thus everyone had to be busy to please her. In course of time, she gave birth to two sons, "Volcano" and "Bad Temper". They were very dear to their mother. It so happened once that while Unstable was embracing his new wife "Great Hunger," he got scorched by the Flames of Volcano and lost his consciousness. Sometimes, if he began to love another son, Bad Temper, he used to experience great depression and felt himself more than bad. In this manner, his life became full of pain and misery. Naturally, my friend also got affected by these sufferings of her beloved's son. The grandson, once, embracing her, put her to all sorts of shame while another one, named Volcano, made her as good as dead by his embrace. – In this confusion, I, her companion, slowly got involved into it, and thus I suffered all sorts of pain for quite a long time. After marrying "Great Hunger," Unstable became completely dependent. Once, Unstable got near a town which had ten gates. He began to live in it along with his mother, wife and five sons. He longed to attain happiness, but pain and misery was his lot, all the twentyfour hours, since his sons either used to burn him or defame him while his wife remained cross all the time. Moreover, his entertainments at the houses of his five sons continued. In short, due to all these reasons, he had far too much of pain and misery in his lot, happiness could never be dreamt of. Seeing such a condition of her son, my friend almost fainted with unhappiness. "Great Hunger" and her two sons were well nourished by her mother-in-law and father-in-law, Ignorance and Infatuation by name, and in course of time enslaved her husband. I continued to remain there due to infatuation for my friend, but was almost dead, seeing the misery of my friend."

Hemalekhā further continued : "Oh, prince, listen, if I had not been with them, nothing good would have happened to them. I protected them all. The result of my long contact with this companion made me also ignorant. I became infatuated in company of Infatuation, unstable with Unstable and wavering with the wavering and like that. If I were to leave

my companion, she would have been dead in a moment, such was her condition. Naturally, people not seeing the real state of affairs, began to consider me also as a very low woman. I was pure but who would know it except the real wise men. My mother was the holiest of the holy and detached and pervaded like a space and subtle like an atom. She understood all, yet but she did not find any way out of it, because she was the mother of all actions. She being the foundation of everything, she had no other foundation for herself. She was the resort of all, but she had none to resort unto. She gave form to all, but she was formless. She was pervaded in everything, but she had no contact with anything. She appeared illumined everywhere, but it was hard for anyone to understand her. She was all full of joy, but yet devoid of all joy. She had no other parents. Like me, she had many, innumerable, daughters. Like the waves on the ocean, I had many sisters. Oh, husband, all of them, behaved as I did. I, being like a ray of light, like my mother, remained in essence ever pure, in spite of my close contact with my friend.

"Once, Unstable was resting in the lap of his mother, tired. All his sons followed his example. During this period, a friend of his, "flow" by name, guarded his house. When vital Breath began to flow from two gates only and Unstable and his mother both went to sleep, his mother-in-law, Ignorance, protected them all by spreading her skirt over them. When all these had gone to sleep, I went to my mother and was much pleased to be near her. When all of them awoke, I started my daily routine in contact with them. This friend of Unstable, Flow by name, nourished the whole family, and even though he was one and single, he pervaded the whole of the city by becoming five and tenfold. He was like a thread through so many beads, holding the whole city in his power. Hence, his absence meant death. It was I who gave him this imperial position. The friend had a habit of leaving the city when it got old. Hence, Unstable had an occasion to visit many different cities.

"Now, look at the fate. This Unstable, born out of a

very pure woman and having got a powerful friend like Flow, and in spite of having been nourished by me, had misery and suffering to his lot. And the cause is very evident. It was due to his contact with women like "Great Hunger" and "Fickle" and also due to his contact with his sons like Volcano and Bad Temper and his attachment to his five sons. That was the cause of his great affliction. He never experienced happiness in life. He had to follow the tread of his five sons or go along the whims of his wife Fickle. He was utterly perplexed. Sometimes, he would be found busy getting things to satiate his wife "Great Hunger"; while at times, due to the contact with his son Volcano, he would find himself scorched from head to foot and become unconscious. And he would not know what to do about it all. If, sometimes, Bad Tamper, came near him, he was cast into utter dejection, being defamed before the world. In this manner, Unstable began wandering into many cities far more stranger than those he experienced before, being surrounded by wicked wives and wicked sons, infatuated because he got enslaved by them. At times, he would have to go through black and dangerous forests, sometimes, he would have to wander through country full of wild animals, while at other times through very hot, very cold or very stinking or dark countries. This naturally brought my friend also, though by nature pure, to an equally miserable state and, oh my husband! I still continued to look after this family, being yet fascinated by my friend. No one really got happiness due to the companionship with that Evil Being. Is it possible for anyone to get happiness while wandering through a desert? Well, let it be so.

"Once, my friend was utterly desperate and disappointed and came to me in solitude. Upon my advice She got married to a wiser husband and in course of time defeated her husband Unstable. She killed some of the sons while others she imprisoned, and in the end, with my help, she entered the sanctuary of my mother's temple and lost herself in her sweet embrace. And thus, my friend, who by nature was pure, dissolved into Bliss of natural essence.

"So, my dear husband, I would advise you also to meet your dear mother after having subjugated the wicked sons of your friend, and thus live happily. Oh, husband, I have told you the ways and means of getting this happiness which is a matter of my own personal experience."

Chapter VI

FAITH IS NEEDED

When the blinding lack of faith comes, one loses prosperity, fame and happiness, and such a faithless one becomes impoverished of all.

The prince Hemacuda was greatly astonished to hear the story of his wife. He had never realized before that Hemalekha was such a wise woman. He said to her: Beloved, it seems to me that your story is something impossible. Moreover, I feel that there is no basis for what you have said. Just look at the facts : You were born of the wise woman Vidyādhari and you were nurtured by a Sage in a forest, and you have just come up to your youth, and that even not in its fullest maturity, whereas you talk like an old mother. You talk as if you are possessed. There is no consistency in your story. Hence, how can I believe it ? Or else, tell me, where is that friend of yours, and where are those sons of hers, and what is the name of that city in which they live ? Please explain to me fully. And also make it clear to me who is my friend you mentioned. Because I do not remember to have been given a friend by my mother. You can make it even sure by asking my mother. So also, my father has not another woman as his wife. And if, as you say, he has, then where are those sons ? Why are you making delay ? I feel your talk is just like that of a barren woman's son. It reads like a story of a buffoon in a dream : 'There was a son of a barren woman. Once he was riding on the reflection of a chariot, and he got ornaments made of silver illusorily seen in a mother-of-pearl, and adorned himself with them. Later he made ornaments out of the horns of men and fought a battle in the forests of sky and killed a king of future, and thus he conquered a kingdom appearing like a mirage, and in the dream like that of a mirage, he enjoyed

the pleasures with women'.—Beloved your story is exactly like this, it is all inconsistent".

Having heard this, that wise woman, continued further: "Dear husband, how can I tell you a false story. My talks cannot be without a basis. It is as impossible as beauty to be found in a leper. How can such a false story come out of one born in the family of sages, established in truth? This can never be. One who tells a false tale to a seeker has no place anywhere in this or the other world. One who suffers from blindness cannot be cured by strings of words. Only a real medicine when applied will cure him. Hence, a wise man will never tell a meaningless tale to a seeker. But the same might appear false to the ignorant. Look, husband, I am your beloved and you are a seeker, how can I tell you a false story? I would only request you to meditate over what I have told you.

"In reality, a wise man tells something after having examined one of the aspects of the seeker. I have already told you one example in this connection before. I would wish you to consider that. Did you not find all these objects of senses pleasing? After hearing me, they have ceased to be so, but then they continue to give pleasure to others. Is it not so? On the basis of this alone, you should be able to gauge the truth or falsity of what I have said.

"Prince, please listen to what I have said with simple and pure faith. Lack of faith in the words of wise is one of the biggest enemies. It is the loving mother-Faith who guards our thoughts from going in wrong directions in our childhood. Even wealth and fame depart from the fools who do not put their faith in the words of experienced persons. Man devoid of faith becomes poor in every respect. Hence, faith is the ultimate resort of the whole world. Not only that, it is the very life of everyone. How can a child live and grow if he cannot put faith in his own mother? If man were not to put faith in woman, how would he get enjoyment for her? If one does not put faith in the children, who will love the elders? Even a farmer does not sow his

seed without faith in the land and water. He can not even start sowing the seed without faith, The whole world will go to perdition without faith. If you object to this and tell me that people see the result and act on the consideration of results and not on faith, I would only answer that even to expect definite results is a matter of faith; because results of actions are always in the future and not in the present. Therefore, one has to put his faith in this loving mother Faith. Not even the ordinary business of the world can go on without this. This is so very self-evident. One cannot even breathe the next breath without it. Hence, it is my earnest request to you to attain eternal happiness by resorting to faith."

In the end, Hemalekhā concluded: "Dear husband, you just now said that one should not put faith in a false story. Do you not see that even this utterance is based on faith? Otherwise, how would you have said it?"

Having heard this question of wife, Hemacūda said: "Beloved, since you put so much emphasis on faith, I have one doubt. One should, no doubt, have faith in the words of the wise since that is of ultimate good to every man. One should not believe the unwise because faith put in false things ultimately leads to one's own destruction. But then, one can have faith only when one has some grounds for it. How can one put faith in something without being convinced of the results of what wise men say? That is why I doubt what you have said."

Hemalekhā further continued: "Listen, just tell me, on what grounds do you consider something good and something evil? What is the basis for you? Suppose, some one has no faith in anything, nothing will convince him. He will not be convinced, because he is an utter sceptic. Everyone is able to communicate with the other because he believes the other. I will make this also very clear to you. You have only to listen. Giving up faith, one either thinks aburdly or ceases to think about the truth. He will either lose all merits in this or in the other world. It may be possible

for one to come to something good even by following a wrong track, but the one who thinks in impossible terms has no hope to gain anything. Let me give you an illustration."

In former times, there lived a sage named Kauṣika on the banks of the river Godāvari in the Western Ghats. He had known the truth about this manifest world. He had many disciples. Once, all of them gathered together to decide upon the nature of this world, after the Guru had departed from the place. Everyone began to put forward his own point of view. There was a very able disciple, Suṇg by name, who refuted every other view by his superior intelligence, but he had no faith in the scriptures. Hence, his intelligence, though sharp aud superior, was as good as useless. But then, he was a master of argumentation and he flourished because everyone believed that truth is that which is established on correct premises. But this person was merely an argumentator, he refuted them all and said: 'Listen to me, do you not hold that truth is that which is provable on some logical grounds? But this very proposition is not provable by any logic, because any reason which proves this, if they are defective, it is untrue. Hence, one should first of all try to prove whether the grounds themselves are free from defects or not, and in order to prove the grounds of this ground, one must have some other grounds to prove the truth of this, and thus one can go on indefinitely. It leads to infinite regress. It is not even possible to determine the nature of the knower, the known and the instruments of knowing. So it seems to me that all this that we see is a phantasmal appearance on nothingness, and even this nothingness is nothingness, because it is not possible to prove it a by any logical reasons. Hence, everything is nothingness'. All those who had less intelligence than Suṇg became believers in nothingness after hearing this, and thus all of them were led to their own destructions, not being able to know the essence of their own self. But some of them were more thoughtful and placed the whole story before the Guru, who convinced them about the Truth and satisfied them all. Hence, it is my advice to you to give up this

impossible way of thinking and have faith in the scriptures so that you may attain the ultimate good."

Having heard this patient reply from his wife, the prince was simply astonished and said to his wife who had such a wonderful knowledge :

"Beloved, I did not realize the depth of your wisdom before; you are blessed, and I too am blessed to have found you as my companion. Well, I am convinced that faith is the way to attain the ultimate good. But then. you have to tell me how to get that faith. What to put our faith in ? There are so many scriptures, each telling its own story, contradicting the other; over and above this, there are so many interpreters, giving their own iuterpretation to them, and when one looks towards oneself, one finds his own reasoning unstable. Hence, the question is what to accept and what not. Many would simply accept that which pleases them and would naturally discard the unpleasant as unhelpful and untrue. And naturally. if people believe in nothingness, where is the wrong in it ? One can always find something in the scriptures to support his own view. It becomes difficult to label anyone as without faith. Hence, beloved, you have to explain to me much more clearly about it."

Chapter VII

IS THERE NO GOD ?

When Hemalekhā was so spoken to by her husband, she who was the knower of the true natrue of the world spoke to him :

"Listen to what I am telling you with a concentrated mind and proper respect : This mind is unstable like a monkey. It is the root of folly in all ordinary men; this is also the cause for all unhappiness. It is so very evident since when the mind becomes dissolved in the deep sleep one experiences joy. That is why please listen to me with proper attention.

"When one has no respect for the words spoken to, it is as good as one has not listened to them, they are as fruitless as the trees painted on paper. One should give up a wordy argument and resort to proper reason to get immediate results which are fruitful. After one has accepted this, one should concentrate upon the means with undivided attention. One gets the fruits without fail with such a faith. It is therefore proper for you to give up reasoning for the sake of reasoning, since all the results in the world are attainable only by right faith. A farmer with the help of proper intelligence sows the seed at the right time; one gets to understand the correct nature of gold, silver, jewels and medicine through proper reasoning without resorting to fruitless arguments. In short, it is proper for everyone to concentrate upon the means after one has determined wherein his true happiness lies through simple reasoning and faith. It is no use giving up the efforts after hearing the talk like that of the disciple in the above story. One who strives through right means and has faith does not waste himself. Why should not one get the results having applied the means properly ? It is through industry and effort that a farmer gets the corn and the businessman his wealth and the prince his kingdom. And a Brāhmin has with him that knowledge

which gives him all kinds of happiness, the Śūdra has service to his command and the Gods, the nectar and the hermit gets the reward in heavens. In short, everyone gets what he desires through industry and effort. Just tell me, whether anyone has got the least bit of results without faith and by resorting to fruitless discussion. One who does not get the fruits of his labours once or twice and gives up faith; such a person is indeed his own enemy. Therefore, one must take into hand the best means to attain liberation accepting industry which progressively takes him upwards with the help of sincere thought and faith. — Of course, there are a number of ways to this goal also. One should select the best, which when practised, leads to results. Everything leads to good results when done through self-less devotion.

"Therefore, one should begin with the right means having accepted them on the basis of one's own experience and sincere thinking.

"Beloved, listen attentively, so that you may never have the occasion, to be sorry and miserable after attaining to that knowledge, which is the highest good of men. If one sees minutely, he will find misery and unhappiness all over the world; and whatever is mixed can never be considered to be the highest good. Wealth, life, son kingdom, treasure, army, fame, intelligence, learning, handsome face, healthy body, delicacy of the body, are ultimately one day to be devoured by the jaws of time. They are all transitory. They all are the subtle seeds that sprout into misery. How can they lead to ultimate happiness? The correct means that lead to one's ultimate happiness are totally different from all these. To consider wealth etc. to be the right means is nothing but illusion. It is all out of infatuation that one thinks like that, and this creator of the Universe is the great magician who infatuates us. We all have been bewitched by him. An ordinary magician can bewitch only a few persons because of his limited knowledge; yet when people cannot help being bewitched by this ordinary magic, how can they help being bewitched by that Great Magician Mahādeva? One needs eternally powerful counter-magic to get out of

this infatuation to attain to clearheadedness. But even this magic cannot be overcome without the companionship and the favour of the magician. How much more then is favour and constant companionship needed to transcend the infatuation of this Great Magic ? Hence, it is right and proper for one to surrender his all in perfect sincerity to Him. One should propitiate Him and through His grace get true knowledge. There have been described many ways to transcend this circle of magic; yet without His Grace everything is in vain. It is therefore absolutely necessary that one should devote himself to God such that He may give us proper means to transcend His circle of magic.

"Hence, oh Beloved, "Does God exist ?" This question must be fully answered.—Just see, it is so apparent that this world as an effect exists. Who does not see water, earth, air, light ? But all these elements are made up of parts, so they must be effects of something else. With this line of argument and on the strength of scriptures, it becomes proved that there is a creator of this world. And he is of a different sort from an ordinary maker of things. This sounds reason. If someone objects that this world has been created spontaneously without any cause or a creator; to this, adequate logical answers have been given by other systems of thought, and objections have been exploded already. The systems of thought that propound that there is nothing like Ātman or Self on the basis of sense-perception, are really not true scriptures but mere pretentions. Such scriptures, merely full of dry logic, are worth abandoning.—Of course, others maintain that this world which is eternal and created by some creator, is not created with adequate thought, but has been created out of the law inherent in unconscious matter, and thus the world has its cause in such matter. Even this view is not correct. Every activity is purposive, and a glance at various scriptures shows us that the creation is out of some conscious principle. It is very evident that one thinks, then acts upon it and then the results is arrived at. Therefore, logic and scripture, both support that there is a creator of this world, and this creator

is different from what is known in the world. This is because one is not able to divine the way of this creator, hence he must be transcending our thinking and of infinite power. When one finds unlimitedness even in the effects, how much more unlimited and powerful must be the creator. Such a creator therefore is truly able to lift us up and support us when we have surrendered to Him. Let me cite an illustration to explain this.

"Just as those whose power and glory is limited, they also do everything to fulfil the desire of those who please them and surrender to them, then why cannot He who is the Lord of the three worlds and Beloved of the devotees, fulfill all our desires when we have truly surrendered and pleased Him? It has been seen in the world that those who have power and glory, have been fickle and insincere, cruel and ungrateful, but God is the ocean of mercy. He recognises what is done towards him and is sure to bestow rewards certainly to those who go to Him. If He were not so, how could He be worshipped by the whole world? And how could this routine of the world go in such organized and planned manner? It is a well known fact that when the king is unruly, the kingdom goes to destruction. This is so evident then, that the Ocean of mercy, God must be a wise ruler, Therefore, oh Prince, I advise you to go to His protections with all your sincerity without the least delay. He alone can lead you to your highest good.

"Prince, there are various ways of devotion to God. People worship Him when they are in distress or when they wish to gain something, but there are few who worship Him selflessly. Selfless devotion, however, is true devotion. Everybody knows that when one is in distress and he prays to God, God frees him from the distress out of His mercy, or sometimes He does not, because the devotion has been imperfect. Hence, devotion with a desire for fruits bring uncertain results, and that also in small quantity. But the result of selfless devotion is such that, even though God may be uncertain in giving fruits, becomes wholly attentive to the devotee, recognizing his sincere and selfless devotion.

This, however, is true that it takes time for a sincere and selfless devotion to be recognized. But God, being the possessor of everyone's heart and having His temple in each one's heart, knows everything at once and gives the results without fail. God gives the desired fruit even to those adicted to bad ways and those who are greedy, in accordance with the deposit of karmas and law of destiny; but since a selfless devotee has gone to the resort of God with one heart and mind, God does not care or take into consideration the deposit of karmas and the law of destiny, but takes over the daily needs upon Himself and provides him with the means of liberation, gives the fruits to the devotee. That is the supremacy and infinite freedom of God. The destiny and the law of karma have its influence upon those who are opposed to God. They have no power over those selfless and one-minded devotees. God transgresses all these laws for the sake of his devotees. Everyone knows all this from the life story of that great devotee Mārkandeya. Let me explain to you this :

"In fact, destiny and the laws of karma are not possible to be transgressed, but this all applies to one who does not strive, and that is why they do not affect those yogis who continually practise *Praṇayāma* (breath-control). Those who do not make personal efforts, they are devoured by this serpent of karma. But even this is due to law of destiny and this law of destiny is the power of God, and essence of this law of destiny is the creative power of God. God being pure creative thinking, His law of destiny becomes non-transgressable for human beings. It is so irrevocable, yet it is said to be not so in the case of devotees.

"Hence, Beloved, do not get into absurd thinking, but seek your resort in God. Selfless devotion will ultimately lead you to your highest good. And this is the first step to reach the top of the mountain of happiness. Abandoning this road, one may never be sure of getting anywhere.

Dattātreya says : "Paraśurāma, Hemacūda became exceedingly happy hearing all that his Beloved said as above and again questioned her :

"Beloved, now tell me, what is the nature and essence of this God, to whose protection you want me to go. What is the name of this God who is the creator of everything and who is infinite freedom and by whose strength this whole Universe is governed. Some call it Viṣṇu, and some Śiva while others call him Ganapati; so also Sun, Narsinha, Buddha, Sughāsa, Arhata, Vāsūdeva, Prāna, Moon, Fire, Primal cause, Atom, etc. are also the names heard as being ascribed to God. I must know which of the Gods I have to seek my protection with. I do not think that you do not know it since the Sage Vyāghrapāda was a realized person, and you, having lived with him, the light of knowledge radiates through your body even. And moreover, what you have been telling me has interested me the most, and I believe in you. Not only that, I love you too. Hence, please explain to me all this clearly."

Hemalekhā too was very happy to hear this question from her husband and said : "Dear husband let me tell you in all clarity the essence of God. Please listen."

"God is the creator and absorber of this illusory play of the world. He is Viṣṇu, Śiva and Brahmā. He also is the Sun and the Moon. People differently call him by different names, but in reality he is neither Śiva nor Viṣṇu nor even Brahmā nor anything else. Let me make this even very clear to you. Please listen very attentively. Believers in Śiva think Śiva with five faces and three eyes as the creator of this world. Each one expresses his own sentiment of devotion in all this. But leaving aside the differences of view-points and considering only the normal intelligence, let us say that God must be conscious existent principle like the agent of a pot. Everyone normally believes that maker of the thing must have a body and intelligence. One does not see an agent to be unconscious aud bodiless. In all this, the creatorship can be ascribed to consciousness alone since in dream this soul leaving aside the gross body is able to create things out of imagination through subtle body. This is an experience of everyone. It becomes evident from the above that body is merely an instrument of the conscious

principle which is the cause. And every soul feels the want of such instruments always since their freedom is limited. But God, the Creator of the Universe, is infinite freedom, He does not stand in want of any instruments and yet creates the whole universe. This also stands to reason. And hence, it also follows that he has no body. If He too had a body like every mortal being, He too would be subject to the want of instruments. And a creator who creates with the help of instruments like time and space, would be like an ordinary mortal being, and thus the omnipotence of God would be contradicted. Since instrument would be considered to be existing before creation, and this being not created by Him, God could not be called the all powerful creator, God, therefore, creates the universe not depending upon the need of a body. He, in fact, has no gross body. Now, dear husband, let me tell you that human intelligence which is gross, cannot penetrate the essence of this God who has no body. Men, therefore, worship God in different forms according to their own intelligence. And God too, appears to them in those forms, because he is merciful towards his devotees. In short, God being pure consciousness, intelligence is his body. That is his infinite power and that is also the great Goddess Tripurā, This world contained in Her, appears in various forms to people. This world consisting of living and lifeless things, being like reflection in a mirror of this pure consciousness is the same as pure consciousness. Hence, there is no sense in ascribing higher and lower to it. There is no sense in distinguishing higher and lower in the world.—Of course, there are others who consider God as having a gross body, but such views are of no importance. It is therefore advisable for wise people to worship only the transcendent God without body. If that is not possible for a man, let him worship God in an image, the image he has made out of his intelligence. But let him worship Him selflessly. It will surely bring him highest good.

"Prince, it will not be possible to attain to anything, even in thousand lives if one accepts other ways than sincere and selfless devotion."

Chapter VIII

SOLUTION OF THE PUZZLE

Transcendent consciousness is my mother, Intelligence (Buddhi) is my friend, Ignorance is the faithless one, with whom intelligence became friendly.

Hemacūda understood the nature of God, having been so addressed by his beloved wife. He got faith on hearing the words of his wife that God is pure consciousness as such and Goddess Tripurā is nothing but manifest form of that God. Having realized this, he was filled with devotion for the Goddess Tripurā. He knew that she was the highest. He, therefore, with resolute mind and undivided attention began to worship the Goddess. In this manner, many months passed by in his intense devotion to the Goddess. Goddess Tripurā also was pleased by his devotion. Goddess became pleased in her heart, and thereby the heart of the prince became totally indifferent to the objects of the senses and became concentrated in one direction. It is not possible to get such a rare state of mind without the grace of God, because the main characteristic of redemption is that mind gets one pointed. So long as mind does not become really interested in this problem, it is not possible to attain to one's highest ideal inspite of thousands of other practises.—When the prince was so absorbed in these thoughts he met his wife.

When Hemalekhā learnt and saw from a distance that her beloved husband was on his way to her palace, she got up, escorted him and made him sit on a proper seat. Having thus welcomed him in adequate manner, she began in words sweet like shower of nectar :

"Oh heart of my heart, we have met after a long time. Are you alright ? Please tell me. You have not cared to look after me for all these days; while in the past you could not remain even an hour without either meeting me or

talking to me. I wonder how it is now. Not only have you not cared for me, you have not thought of me in your dreams even; naturally, how could you think of me in your waking life ? I am unable to understand what all this is. When even a single night of separation used to appear to you like an eon, how is it that you can remain all by yourself for so many nights ?"

Having spoken these words, she kissed him and remained anxious for a moment. But Hemacūda remained undisturbed inspite of such a loving embrace from his wife and on the contrary spoke :

"Beloved, do not try to tempt me, I have known you now who you truly are. There is no reason for you to be anxious. You are a realised soul and a woman of great patience, how can infatuation touch you at all ? I have come today to speak to you. Hence, please hear what I tell you.

"Do you remember having told me a story ? I wish you to explain to me very clearly who is that mother of whom you talked and also your friend and the husband of that friend. And who are those sons ? I wish to understand all this very clearly. I have not been able to understand clearly enough although I believe that you have not told me a lie. I feel you have tried to explain it to me in a symbolic way. I wish now that it may be made more clear so that I may grasp it. I am drawn deeply in love with you. This is the only doubt now within me, beloved ! Please be kind enough to remove it."

Having been spoken to like this, the face and eyes of Hemalekhā beamed with joy. She realized that her dear husband had really become indifferent towards the objects of senses through the grace of God. His heart had become pure. That great Goddess, pure spirit and consciousness, has made him like herself. It seems that his merits of past have come to fruition, hence time for his illumination was near. "I should therefore enlighten him." Thinking like this, she spoke :

"Lord of my life, a great fortune has come to you, due

to the grace of God. Rare persons have been seen to become in different to the objects of senses like you. The first sign of the grace of God is to be detached from the desire of enjoyments. And the second sign is inwardisation of thought. I shall now explain to you clearly what I said before.

"Mother I spoke of in my story is the transcendent consciousness; intelligence is my friend. The one in whose company this intelligence got involved is ignorance, and everyone knows well enough the wonderful power of this ignorance. It is this power which creates the illusion of a serpent on a piece of rope and makes one fear. Her son is great infatuation and the son of this great infatuation is mind. And his wife is imagination or thought-power. And the five sons to whom she gave birth are five organs of senses and their houses are the physiological organs in the body. These create dispositions when the objects of senses are enjoyed. Thus the accumulation of disposition is the strength which these sons gave to their father. The stolen enjoyments are nothing but dreams, and that hungering sister of this thought-power is craving. Desire and anger are her sons, and this body is the town in which they live. The formula which she got from me is nothing but the intuition which one gets regarding one's own true essence, and this life-breath is the propagandist friend of mind. The wild forest in which he went is the underworld. The contact of intelligence with myself meant intelligence's approach and understanding of the nature of consciounness. This is oneness with me, what is also known as Samādhi, and, oh beloved, attainment of the home of my mother meant liberation.—This, in short, is the inner meaning of the story I told you before. In this manner, having understood, attain to that highest abode."

Chapter IX

THE SOUGHT IS FOUND

Having been so addressed by his beloved, Hemacūda, discerned the Highest, lost contact with everything outside, and attained the eternal peace.

Having heard his wife as above, Hemacūda was greatly astonished and his heart was full of joy and his voice became affected. He addressed her after a short time :

"Beloved, you are blessed, you are very wise. How can I describe the profundity of your wisdom ? You spoke to me about the essence of Self, in the form of a very doubful story. I could not understand it in the beginning; now it is absolutely clear to me. I experience it, I remember every word of it. Oh, how strange is the way of the world. Well, let it be. However, beloved, who is this transcendent consciousness and how does she come to be our mother and how have you been born of her ? And who am I ? And what is my essence ? Please be kind enough to tell me."

Oh, Parasurāma, having been so addressed by the husband, Hemalekhā spoke :

"Beloved, this is a very deep subject. Let me explain it to you. All that you have to do is to be very attentive. First, please purify your intellect, because we have to understand the essence of the Self with its help. Beloved, Self in its essence is far beyond words. How am I to describe it ? Only when we shall realize the essence of Self by ourselves, we shall know our mother and recognize her. No one can propound the essence of Self. Hence, the only way to realize this essence is to resort to seeking it with the help of our purified intellect, not depending upon any instructions. This Self is evident to everyone right from the Gods to the most trivial creatures, but it is not visible in any visible form.

No instrument of knowledge is able to explain it, but it is possible to be realized and experienced by all at every time and in every place. Who can propound the nature of Self and in what manner? Beloved, do you not understand? Just imagine if someone were to ask one to show him his own eyes. One does not need the help of any Guru to show him his own eyes. Nobody, not even an expert instructor can do this. All that an instructor or a Master can do is to point the way, the path and the means. Hence, I am only showing you the means and the path to realize the Self. All that you need to do is to hear me with all your concentrated attention.

The path is this : One should discern between what is mine and what is I. Self is something different from all that can be considered as mine. This something different is the essence of Self. Meditate over this in a lonely corner and turn away from all that appears to you as mine, and try to see that which is not possible to be called as mine. Let me illustrate it. Do you not see me and recognize me as your beloved ? It means I am not the Self. It is true that I am like Self, I am your own because of certain relationship, but in no way can I be your essence of Self. In this manner, distinguish between whatever you can, discard because it is mine, and that which cannot be so discarded since it is different from mine. Try to find that which is your self essence and reach to that highest abode in this manner."

Having heard this, the prince got off from there at once and came out of the city mounting on his horse without wandering here or there. Passing through the beautiful garden, he entered the palace and went up the terrace of his palace. He allowed his attendants to remain below and firmly instructed the gate-keepers that no one should be allowed to enter the palace as he was meditating in loneliness. Having given this instruction, he went up the ninth story of his palace. It was on a very great height, from where he could see land to a very great distance. He spread a

mattress and seated himself on it. Concentrating his mind, he began to think :

"Indeed, the whole world is idiotic; not even a single man knows who he is, and everyone is busy in various activities all for himself. Some are busy studying scriptures, while others, the laws and some others are engaged in accumulating wealth or governing a kingdom. Some people are engaged in fighting against their enemies while others are indulging in the senses. And all this is being done for each one's self, yet hardly anyone knows who he himself is. What an infatuation! What height of ignorance! I, not knowing myself, was engaged in many things till now. All this has become fruitless like a dream. Let me now meditate upon my own essence. I do not feel myself in any of these things before me, neither in the palace, grain, the whole kingdom, the treasury, beautiful women, nor in elephants and horses. It is not possible for me to call them "I". They are all mine. I am none of these though they are mine. Is then this body "I"? It seems to be so. I am born in princely family, having fair colour. This is what I am. Well, everyone understands, like me, himself to be this body."

He became doubtful for some time and began to meditate over this.

"Oh no, this body is mine, it is not "I". How can it be myself. It is composed of blood and flesh and bones and is transforming itself every moment. Every moment, its atoms are lost and are being replaced by new ones according to the law of time. All those atoms which constituted the childhood are lost when it becomes young. This is how it is going on. But then, I was existing even in the childhood, so I am today. Hence, if I were an organization of these atoms, that is body, how could that be possible? So also, I appear to myself in the dream state, and in that state this body remains motionless like a log of wood. Hence, it is not possible for me to call myself a body since in the sleep it is just like a stone? I do not know in that state whether there is anyone near me or not. Hence, the knower within me is something different from this body.

'I am' is a fact. Otherwise how can one explain the memory of oneself having gone to sleep. May-be, I do not exist at all. No, but I am. If I am not, how could I say that I was in sleep? Who had this experience of sleep then? Well, it is indubitable that it is "I" who knows it. If I am not the knower and do not know anything, i. e. if I am just like a stone, who is it that is striving to know my own essence? Hence, it is absolutely false to think that I am the body. I am not the body, I am something different from body. Is it then that I am the breath which is the cause of the movement in the body? But even the vital breath is not the knower, because in the deep sleep, inspite of there being the vital breath, it is not possible to know what is happening around the body.—It may be "I" am mind. What is mind then? Streams of consciousness make up mind. Hence, which of the streams is myself? Mind is just like a collection of so many waves of consciousness which are constantly changing. There is nothing permanent within it. Who then is myself in this? The same applies to intellect or the faculty which makes decision and judgment. How many judgments do we make during the day? One comes, another goes, but "I" am for ever identically the same. I cannot think of myself as not being at any time. Let me then find out who is it, this existent, identical principle within me, who knows. What sort of thing is it? Moreover, according to my beloved's instructions neither vital breath nor mind nor intellect can be considered as "I" since they are mine. It seems, therefore, to be absolutely certain that I am really very different from mind, intellect and even body, and this also is without doubt true that I am ever a knower, something conscious. But I am not able to know through what instruments I can experience this knower within me. Why is it that I am not able to know it better? We see in the world that things like tables and chairs are visible through eyes and not without them. Mind and intellect likewise are experienceable through their respective instruments. Hence, what is that instrument through which I have to know myself? It does not become clear to me. It seems to me that in being

aware of all this, I have become aware of myself. If this is so suppose I give up thinking of these things, shall I be able to know myself correctly ? Probably this is so."

Having resolved thus, he gave up all activities of thought. When he concentrated like this, he experienced deep darkness and thinking that this is the nature and essence of self, he felt very happy. He once again tried to experience the nature of self in this manner. He restricted the activities of mind through the practise of Hatha-Yoga and as a consequence he experienced a wonderful light. He woke up after experiencing it for a few moments and began to wonder at this changing phenomena. How was it, he thought, that self essence appeared to be of so many different varieties. "Let me try once again." He once again restricted the activities of his mind and went into deep sleep, and in this sleep he dreamt a strange dream. When he woke up after some time, he fell into great anxiety and doubt at the changing phenomena. He thought to himself : "How did I see this dream in the deep sleep ? Who knows, even the former experiences of darkness and light may also have been dreams, and all dreams are imaginations of mind. How can one get rid of this ? — Once again, with a resolute mind, he concentrated his mind and in this state, he felt as if he was drowned in an unfathomable ocean of bliss. But soon he woke up and began to doubt whether all this was a dream. "Was it all madness and insanity ? Or was it all true ? Is it all a wonderful magic ? He, in fact, did not have any objective experience of anything, yet he was full of joy and even felt that nothing could be compared to such a state of bliss. He began to think as to how this bliss could supervene when he was cut off from outside and inside as in the deep sleep. He was unable to find out the cause of the bliss. He strove to find out the cause. And he doubted whether he reached the goal for which he set out in the beginning, i. e. the essence of self. He wondered at all these strange phenomena. Was self like light or darkness ? Was it happiness ? or, Was all that he experienced nothing but self ? He thus got confused and could not reach any definite conclusion. Hence, he thought it better to consult his beloved.

"Having thought like this, he called the attendants at once and ordered them to escort his wife to him. Having been informed by the attendants, that beautiful woman, made more beautiful by her wisdom, came to him at once. She saw him seated on a mat in a very cool and collected manner. His breathing was even and mind equipoised. And all his senses had dissolved into him. Seeing all this, she sat quite near him. The prince opened his eyes as soon as she sat near him and found Hemalekhā by his side. When their gaze met, Hemalekhā embraced him with great love and spoke to him in words as sweet as ncetar :

"Beloved, why have you called me ? Are you alright ?" Hemacūda replied :

"Beloved wife, I came up here and sat in a lonely corner in order to have the vision of the self according to your instructions and got deeply absorbed in it. But then, I experienced many strange things. In the beginning I felt that the self is ever and always attainable. It is eternally self illumined like sun. The fact that it is not clearly experienced is due to other material objects. Thinking thus, I steadied my mind by restraining all internal and external movements. Still inspite of this, I did not understand it. First I experienced darkness, and then light, then something like a dream. Later, it was also highest joy. Beloved, please tell me what is all this ? Is this the essence of self or is it something else ? Please make it very clear so that I may understand it very well."

Having heard this, that woman versed in knowledge of self spoke :

"Beloved, let me explain to you very clearly. Please hear attentively. You did well in restraining your outward activity of mind. All those who are versed in this knowledge appreciate it. No-one has attained to the knowledge of the self without it. But, oh Beloved, let it be made very clear to you that this is not done in order to attain to the self, since self is ever attained, it is ever present. If it were something that is to be attained, how could that be called self? That which is the very self of self, how can that be attained as

something other? In another sense, it is ever unattainable, it cannot be attained. No-one can attain to it or find it. That which is already attained, being ever present and self-evident, how can that be attained? Restraint of mind is never a means to attain the self. Let me illustrate this by an example.... Suppose there is something which is not visible due to darkness. Someone brings light in order to dispel darkness, and one finds that thing where it was as if anew. Or take another example. Suppose someone's mind were not steady and he forgot where he misplaced his ornament. All that he has to do now is to dispel all other thoughts and try to remember where he placed it. He will find it in the same place as if anew. Attainment of self is like this.

"Looking from this angle clearing or dispelling of disturbing thoughts is not the cause or means of finding the lost thing. Similarly, restraint of outward activity is, in fact, not the cause of the attainment of the self. One does not know what self is. That is why — not being able to recognize it — one seeks it. Suppose, one went to the court of a king in the night where he saw all the courtiers and also the lights illumining the court. But, suppose, he did not know what is called light and he questions how the court is illumined. This is exactly our case. Hence, Beloved, let me tell you, please be attentive. Did you not see darkness after you restrained all the activities of your mind? Now, all that you have to do is to feel yourself into that state which is ever-present, it is something which is in between the state before you saw the darkness and the state of restraining your mental activities. That is the essence of self. That is the highest blissful state. It is here that those whose eyes is directed outward, get infatuated and get tired in seeking after it and are not able to reach it. There are many learned in scripture — the so-called learned men, well-versed in logic, but they all suffer because they have not known their self essence. It is not possible for one to reach this state merely because he has learnt how to decipher the meaning of the words. Many learned people seek after it or meditate over it, but in spite of all this, they do not attain it. It is not

something which is to be grasped at or something which is at a distance and has to be reached. It is there, everywhere, even where one is seated. It is not something which can be illumined by thought nor is it something which cannot be illumined by thoughts. It is there ever present, even in both the states. Just as one cannot reach up to his own shadow by running after it, self-essence likewise is not something which is attainable by doing something. Just as a child sees thousand reflections in a mirror just before him and is not able to see the mirror itself, likewise, all these people, in spite of seeing the thousand manifold images in the form of the world in the reflection of the mirror of self-essence, are not able to recognize the self-essence. This is sheer ignorance. Just as someone, not knowing what space is, sees only things in the space and thus is not able to recognize the space which is so self evident; exactly like this is the case with the knowledge of self. Hence, oh Beloved, you have to ponder over this with very subtle penetrating insight. The whole of this objective world is constituted of knowledge and objects of knowledge. And in between these two, meaning, knowing or consciousness is self-evident and self-established. If this is not, nothing exists. This is the basis of all instruments of knowledge. Therefore, knowing or consciousness exists by itself. It does not stand in need of another instrument of knowledge, it is self-illumined and self-established. It is not the case that it is proved by some other means of knowledge like perception or inference. Someone may argue how does one know that there is such a thing as consciousness or knowing. Well, the answer is simple. This objection against consciousness in absence of consciousness becomes meaningless. No answer is necessary to this question. The question and answer, both become non-existent. Hence, consciousness is beyond all doubt. One cannot even examine the non-existence of it. Essence of consciousness is like a mirror. All this objective existence appears reflected in this mirror. Neither space nor time limits it, since time and space, both are reflected in this mirror. Therefore, they cannot set up a limit to it. If they are the cause of knowledge,

then consciousness becomes limited which in fact is not the case. Beloved, such exactly is our self-essence. Please, attend to this very carefully. This whole world appears reflected on this common basis, — pure consciousness. One who has realized this in its purity and with whom this realisation has become natural, such a person becomes the creator of the world. Let me tell you where pure consciousness is to be found. It is to be found within us.

No. 1 : It is to be found in the period between sleep and waking consciousness — or

No. 2 : when the mind passes from one to another object — or

No. 3 : in that activity of heart or mind which reaches up to the object.

All these have to be examined very carefully. This is the highest and that is also our essence. One who has realized this will never be fascinated by anything else. The whole world which appears so projected and spread all over, is due to the ignorance of this fact. There is neither form nor any taste nor smell nor touch nor sound in the self-essence. Neither is there happiness or misery in it. Self-essence is neither the knower nor the known, but the foundation and the substratum of both of them. All activities and forms of knowledge are possible in it, but there is nothing of all these in the self, in reality. That is the Lord of the Lords and is also named as Vishṇu, Śankara and Brahmā. Steady your mind for a time and seek truth always with sincerity. Try to see yourself by yourself. Withdraw your mind from the external objects and inwardise it and even give up this sense that now I am seeing it, become absolutely steady and get rid of both the consciousness of seeing and not seeing, and then whatever you experience is the self. Hence, please devote yourself to this without the least delay.

Hemacūda realized the nature of the self-essence, having heard this short talk from his wife Hemalekhā. He attained to objectless meditation and thus transcended consciousness of the body and the external world.

Chapter X

EVERYONE IS WISE THERE

In that big city, everybody, men, women, servants, slaves, acrobats and even sensualists knew what was to be known.

Hemalekhā, having found that her beloved had reached the highest stage, allowed him to remain in it and did not disturb him. He came back to consciousness after a couple of hours and saw his wife and the whole world before him. But then, he soon felt the desire to get back into that objectless concentration, and for that reason he closed his eyes. But as soon as he began doing this, Hemalekhā, of sweet speech, took her beloved's hand in her own and said : "Oh, great one, what are you about to do ? I am not able to understand it. Just tell me, what gain or loss is going to come if your eyes are shut or open. What is gained by closing the eyes and what is lost by opening them ? Beloved, what is your motive behind it all, will you please tell me ?"

When Hemalekhā said these words, the prince Hemacūda did not find the least urge to reply, having been intoxicated by what he experienced. Yet, he spoke in that state of lethargy.

"Beloved, I have attained a place of eternal rest after a very long time. Where is such a place of true peace to be found in this cold and dry world full of pain and misery ? The whole activity in the world appears to me as tasteless as remainders of sugar cane from which juice has been extracted. By ill-luck, till now, I could not realize this blissful state. I feel like a man who wandered all round the world begging, forgetful of the treasure buried in his own house. Never realizing the very ocean of bliss within me, I was running after the sense pleasures full of pain and misery. I felt those pleasures to be stable though they were like a lightning flash,

and on that account I suffered. I never achieved such peace so far. What a pity that mankind has never really cared to know what is happiness and what is misery. Though everyone desires happiness, but like fools they are accumulating misery. Hence, Beloved, today, my efforts and sufferings are ended. Be kind to me, I beseech you. I have still the desire to remain in that state of bliss which is eternal. Rather, I feel that you too are unfortunate, in so far as, having known this higher state, you too, like a mad person, are involved in the activities of the world, leaving aside this state of eternal rest."

Having heard this, that wise woman smiled a little and continued :

"Dear husband, I am really very sorry that you have not yet fully understood the most sacred thing : that highest bliss by attaining which one never gets fascinated by the world again, and the experiencc of which cleanses the mind, still seems very far like the distant horizon to earthly persons. Whatever so far you have learned well is as good as having learned nothing. Dear husband, do you think that the highest can been seen or experienced by shutting or opening the eyes ? No-one has attained to it by doing or not doing anything. It is not even possible to be attained by restraining one sort of activity and starting another one or by reaching up to some place. How can that be considered as the perfect which can be attained either by seeing or performing an activity or reaching up to some place ? Can you tell me how can that be called the ultimate perfection which can disappear by opening these eyelids which are as small as four grains of rice ? Prince, what an infatuation ! How much is it a matter of astonishment ! That which is pervaded over the whole of the infinite universe, can that disappear by opening of these thimble-like eye-lids ? Dear husband, let me tell you the truth behind all this. Please listen very carefully.

"Unless the knot of your mind has been undone, you can never attain to that highest bliss. This complex–knot–has been tied to the string of infatuation, and this string is the ignorance of one's own true essence. Innumerable knots are

tied on this main knot. The belief that the body is the Self is the first main knot. It is due to this complex that the world appears so vast and difficult to be crossed over. To believe that there is nothing like the Self in this illusory appearance of the world is another complex. God and the individual are two different things and that one individual is different from the other is also a complex. Ignorance of one's own essence is timeless and as such comes to us in the form of a knot, and man finds himself bound by it. One who has broken through this, is really free. Enough of your attaining this state by closing your eyes; that sacred state is nothing but one's own real essence and it is pure consciousness which remains present even after the dissolution of all forms. It is not even a state. It is this which gives rise to all forms or reflections as in a mirror. Now, tell me where it is not. Is not the mirror wherever there is the reflection? It is in the mirror that you see the reflection. Hence, if we were to say that this pure consciousness is not present at a particular time in a particular form, that time and space comes to be false like the son of a barren woman. It is as impossible as a reflection without a mirror. Hence, it comes to be as a final conclusion that there is no possibility of non-existence of this pure consciousness anywhere and at any time. Therefore, how can it disappear when you open your eyes? So long as this complex that I am knowing remains strengthened within, one has not reached nor attained the highest. This is to limit it to time and activity. — Beloved husband, just see, where don't you find this highest consciousness like the fire of devouring time? It is consciousness which makes all our activities of thought and mind like itself just as fire burning all woods makes them like itself. For him who has attained this, there does not remain the thought or inclination or compulsion to close or open the eyes. Hence, please abandon this desire within you to experience it by restraining the activities of your mind. So also, unloosen this complex that this world is not self-essence but something else. Having done all this, experience and realize the self-essence, pervading all over. This whole world appears as reflection in the mirror of this very consciousness. Please

see this and behave with an ordinary person remaining one with this consciousness, leaving aside even this thought that I am seeing or experiencing the self-essence."

Hemacūda's mind became tranquil after hearing his wife. All his illusions were dissolved and he realized what self is. In course of time, he became one with it and attained stability. He thereafter remained on the earth and lived his life with Hemalekhā and others to the full. He ruled over his large kingdom and also conquered his enemies when occasions arose. He also heard many other scriptural teachings and arranged such that his subjects also may hear it. He amassed wealth and performed many chief sacrifices such as *Aśvamedh* and *Rājasūya.* He thus lived the life of a *Jīvanmukta* (liberated while living). — Later, his father Muktāchūda and his brother felt that Hemacūda was different in so far as he neither was very happy when he was enjoying nor unhappy when not doing so ; that he looked upon gain and loss, friend and foe, with equanimity. In short, they saw him living a life of a *Jīvanmukta.* They wanted to know the cause of this transformation since he was looking upon the whole work of governing the kingdom as if it were a play on the stage. He appeared like an intoxicated man. He though always appeared to be somewhere far away, yet he was ever doing what was to be done at the moment. 'How did it come about ?' With this thought, both of them once met him in solitude and enquired of him as to how he attained this state. He thereupon explained to them the secret of self-knowledge and they both attained to the highest and reached the state of *Jīvanmukta.* The Ministers later on got this knowledge from the father and began meditating over the nature of the Self and became wise. In this manner, everyone of the subjects gradually, one after another, understood the nature of self and became wise. In that vast kingdom, men, women. boys, boy-servants and maid-servants, in short, everyone became wise. Body consciousness of each one of them got dissolved. Passion, anger or greed became controlled within each one of them and everyone began to do the duties of his station, having conquered desire and anger. Mothers began to nurture their children,

telling them the tales of the highest Brahman ; Servants began to serve their masters, hearing and telling the nature of Brahman. The actors staged dramas, dealing with the deepest problems of life and its realisation. The birds began to sing songs propounding the nature of self-realization. The buffoons began to make fun at the illusory business of the world and the teachers began to teach their pupils in the scriptures full of illustrations and thought on the nature of the highest reality. In short, in that vast kingdom, every person, actors, soldiers, chieftains, diplomats, artisans, prostitutes, all of them, became self realized, and their daily life began to be lived on the basis of primordial eternal activity. No-one cared to see whether what came before them was propitious or impropitious, good or evil and no-one cared whether it gave them pleasure or pain. All that they lived for was from moment to moment, i. e. each moment was eternity for them, whether it contained the joys of life or sorrows or passions. Thus, their life began to hum with daily business like busy bees.

Dattātreya later on continued that even the parrots in their cages began to instruct people in the knowledge of self in that land, and once, a great Sage like Sanak, having heard these chirpings of the birds, named it Vidyānagar, i. e. the City of Wisdom. All this has been related before.

"Having been thus enlightened by his wife, Hemacūda attained to the state of a Jīvanmukta. In short, what I have to emphasize is that the first and the foremost important means of one's highest good is the companionship of Saints. One who really desires this, should contact them."

Chapter XI

DISCUSSION ON THE NATURE OF THE WORLD

Nothing shines by itself, everything is illumined by the light of consciousness. Hence, this world is like the reflection in a mirror.

Having heard this wonderful story of Hemacūda, Parasuram felt some doubts, and he therefore told his Guru : "Oh, godly Man, Sadguru, it seems to me that all this wonderful knowledge that you have given me is so mystical that it appears to be almost impossible. How is it possible that this concrete objective universe can be nothing but the essence of self or consciousness, i. e. reflection of consciousness. Since it is not possible to experience all this realistically, there seems to be no other way than to accept it on authority. It seems impossible for one to know the objective existence apart from the experiencer or the knower. How can one believe that there is nothing like the world. Since I am full of doubts, I request your grace to make it very clear to me."

Sri Dattātreya replied : "Parasuram, let me explain to you all this very clearly. Please listen. All this objective existence is nothing but seeing or knowing itself. Attend very carefully how this is so. This objective existence is an effect since it is experienced only after it is created. Creation means to appear as new. You can easily experience the newness of this world every moment. Some believe that this world is changing every moment like the flow of a river while others consider it to be constituted of the stable and unstable things. Whatever may be the nature of this world, it is a fact that it has been created, i. e. it was not before. It does not appeal to reason to believe in the spontaneous or causeless existence of the world; since if this

is so, why does it happen that a tree grows like a tree, why does it not become a creeper ? What is the cause of this uniformity ? If uniformity were not in the world, how can the business of the world go on ? Moreover, it is also seen that the effect comes into being when the requisite accessories are available. Effect can never come into being, even if a single factor is absent. Hence, it does not stand to reason that the world has come into being automatically, causelessly. Moreover, it has been seen that when one wants to achieve some goal or reach at a fruit, one definitely succeeds in the attempt. How can one, therefore, believe in the mechanical and freakish existence of the world ? So also, one cannot say that there is no cause to the world because one does not find it. One does not find causes of many happenings in the world in our daily existence, but thereby one does not begin to believe that it is without cause. If one were to believe it, it would contradict everyday existence of all of us. Therefore, everything has a cause and it is for that reason that everyone is seeking to arrive at some results on the basis of this belief. It does not therefore at all seem correct that the world has come into being of its own accord. Some people also believe that the cause of the world is some material, unmanifest atoms. But the world, as it appears to us, is manifest and of an altogether different nature and does not wholly disappear on destruction. Hence, if one believes that the cause of it is unmanifest and unconscious atom, then one contradicts himself, The same thing cannot be both : black and not black. How is it possible for light also to be darkness ? The argument is fallacious. If one brings in God, well, as the cause, then a doubt arises : How can a mere will bring about motion in the original atoms without actually effecting them into motion ? Again, if one accepts another way that the world arose out of the balanced power of Prakriti, even that becomes impossible since there must be reason to bring disturbance in the equilibrium of Prakriti to set creation going. But one does not see such a cause. Hence, if one does not accept consciousness as the substratum of this world, how can one explain the creation of this world ? Moreover, one does not find any such example.

In short, one does not arrive at any definite conclusion as to the cause of the world. Therefore, scriptures alone should be resorted to in transcendent matters like this. The fact is that other reasons do not harmonize with the facts. The knower, himself being imperfect, how can he have means adequate for its subject? On common sense also, it stands to reason that there cannot be any creation without there being a creator. Hence, there must be a cause to this world and that must be a conscious principle. And since the effect is something extraordinary, the cause too must be extraordinary. The cause must be of a very extraordinary power. The Vedas are the only uncontradicting and the right means to understand the perfect nature of God. It is said in the Vedas that there was the Maheshvar (Great God) who existed before creation in his infinite freedom. That great being, in spite of not having any materials before him, created the picture of this world on the screen of his own self essence for his own sport out, of his creative freedom. Just as a man either in dream or in day-dream creates a body through his imagination and believing that to be himself, begins to live a life, likewise, this Great God has taken this gross world to be his body after having created it. Oh Parasuram, just as your body gets dissolved in your dream and hence it cannot be your true essence ; likewise, this whole world also cannot become the body of that Great God in so far as it has its dissolution at the end in the great flood. Just as you are consciousness itself distinct from body, etc., similarly, this God is formless consciousness itself different from the world. He has made this picture of world manifest upon himself. Since there is nothing other than God, on whom can we consider this picture of the world to be painted? Nothing can exist anywhere anytime without consciousness. It is impossible to prove any place where this conscious principle does not exist. But if, suppose someone were to argue that there is nothing like consciousness, then how can he prove this very statement? In brief, consciousness is the highest and the last power which dissolves this world. Just as there cannot be waves without sea or light

without sun, world cannot have existence without self with its consciousness. In short, the great God Mahādeva was the one pure consciousness in the beginning of creation. It is out of him that this world of organics and inorganics arose. That which exists on a support, dissolves ultimately at the end in it. Such is the meaning of the Veda ; there is no reason to doubt this statement. Where it is not possible for one to have any objective proof, it is right and proper to believe in the Vedas as uncontradicting authority in relation to the problem. Moreover, the Vedas say that this Mahādeva is perfect, pure, infinitely free and has created this world as a picture without any material on the canvas of his own consciousness. Hence, this world has become manifest like a reflection in the mirror on the essence of this God. This alone seems to be correct. So God as the cause of the world creates this world with the help of his thought-power (Samkalpa). That seems reasonable."

"Parasuram, don't you also know on your own personal experience that many creatures as well as material things are created by your mind when you dream ; they are sustained in the mind itself and ultimately get dissolved in that very mind. Don't you know that it is your thought-power (Samkalpa) that creates it ; just as the world of dream is purely mental, so also this world is mental for God. God himself is pure consciousness in essence and this consciousness is nothing but All-witnessing Tripuradevi. It is in her that infinite powers resort. She is the limitless, therefore all-pervading. In ordinary sense, two kinds of limitations are seen ; limitations of space and that of time. Space is a limitation of form, and time that of action and motion. Since form and action are possible only to the conscious principle alone, how can this be a limitation to it ? Consciousness means faculty of knowing. Can anyone find that it is not at some place and some time ? And how can there be existence without knowing ? Objects need to be illumined to be existent, i. e. existence means illumination, and illumination is consciousness. Moreover, illumination also means awareness and this is self-established. Illumination or light is the reality. All material objects get illumined through it. They are not self illumined,

but on the contrary, pure consciousness without the help of other, illumines itself. If one argues that objects can exist without being known, then the common distinction between *is* and *is not* becomes meaningless. Then non-existence will mean existence. It, therefore, seems certain that existence is nothing but illumination of pure consciousness. Just as the existence of mirror means existence of reflection, likewise existence of the universe is thus, nothing but consciousness, illumination. Though it is true that the universe has a definite form of its own, that form is again due to the density or rarity of consciousness and is not independent of it. The reflections appear in the mirror because of the deneseness or rarifiedness of the objects, and thus the clarity or transluscence of the reflections depends upon the above qualities. The mirror having both these qualities within itself, is able to bring about the appearance of reflections. Just as water is not hard i. e. dense, hence its reflection is not so very clear. And the sky has not a bit of density but all rarity, hence its reflection does not appear at all in the mirror, which is a common observation of all. — Now in our analogy of mirror, the mirror is material and unconscious and not independent; therefore, it needs objects other than itself for the reflections to appear. But since consciousness is infinite creativity and freedom, it does not need objects for the reflections to appear. Moreover, consciousness having no impurity, its purity is self-proved. Impurity can come only from something other, but since consciousness is all alone and indivisible, hence there is no possibility of any impurity in the consciousness. And again, because of its all-pervasiveness, its purity is extraordinary. That which does not appear by itself, but only with the help of something other, is to be known as reflection. This world is such a reflection which is known to all. Consciousness cannot appear, except by knowledge and its creativity. Thus it is clear that pure consciousness is like the mirror and the world, its self-created reflection in it. This pure consciousness in spite of creating innumerable, extraordinary and various forms within it, like a pure mirror, does not lose its real essence. Its main quality is to take up relfection.

Now, just as reflections are not different from the mirror itself, likewise the reflections on the screen of consciousness are not different from consciousness itself. Though it is true that reflections in the mirror are due to the things outside it, but in the case of pure consciousness, which is infinite creativity, there is no need to posit objects outside it for the reflections. Oh, Parasuram, thou art that consciousness. Realize this yourself. Don't you experience that you, without needing any objects outside and without any other instrumentality create these many reflections on your own self ? Is it not due to the creative power of imagination (Samkalpa) within you ? But that is the gross form of creativity and freedom. However, in the state of purest imagination, seedless thought, consciousness is in its purity. Now this infinite creativity within one and pure consciousness becomes the power of creative imagination and gives rise to the objective world as a reflection within it. It is due to the strength of this thought-power that the world appears as enduring. And since it appears the same to all, this must be due to the infinite freedom of the Highest. In the case of man, his freedom being limited, his world of imagination and thought is closed up within itself, and is not the same for all. Now, as soon as the imperfection and the limitation of this creative thought power begins to vain, either through discipline or wearing of a precious stone or formula or medicine, it begins to increase. As an example, let me quote you the instance of magic. You know what magic is and how simply, due to the thought-power, without resorting to any material, things are created, and the creation of magic appears the same and also as stable to every one. The spectators take it to be real. But you know how ultimately that creation dissolves where from it arose. This objective world is also exactly like this. Let me give you another example. Let us look at the world of mental creation with the Yogis. They are able to experience others' thoughts, etc. by their thought power, and this power is enduring within them. But even the power of a Yogi is limited, and therefore their world of creation is not identical with the objective universe as such. But God, the pure consciousness, being unlimited,

his creation is more stable and created out of its own essence. In brief, just as there is no separate existence of the reflection apart from the mirror, likewise the world does not exist as separate from consciousness. And on the line of this very thinking, the falsity of the world stands self-evident. That which is real does not give up its nature. Only the false gives up its falsely imposed nature. See, Oh Parasuram, this world is ever in movement and therefore transitory. It is therefore proper for you to meditate over the nature of this world as the reflection in a mirror. Mirror is something stable while reflections are unstable. Likewise, the world is unstable and its fundamentum or substratum which is pure consciousness, is stable. World in any of its phases is always changing according to time. It does not remain the same at one particular time everywhere. The very nature of the world is uncertainty and changeability. Look at the Sun, it illumines all the objects. This is how man understands, but for the owl it is different. Therefore, what is illumination and what is darkness is difficult to be decided. So also about poison. What is poison to one is nectar to another. The wall before a man is an obstacle through which he cannot pass while it is not the same to a yogi who has certain powers. Time and space are experienced by men to be extending into infinity both ways, but they do not appear the same to the Gods. Rather it is just the opposite to them. Just as distance seen in the mirror is really meaningless insofar as the reflection is nothing but the mirror, i. e. there is no distance in the reflection itself; likewise, if one cares to understand the nature of this world, he will realize that it is transitory. Therefore, there is nothing real and true except this consciousness which is the foundation of everything. Therefore, whatever appears also is nothing but pure consciousness itself.

"Oh, Parasuram, this whole world is nothing but pure consciousness. There is nothing else but that. I have tried to make this subject very clear to you."

CHAPTER XII

IN THE HEART OF A MOUNTAIN

The Son rules over the earth, girdled by Sea, having created it through his power of thought (Bhāvanā) in this hill.

Parasuram once again fell in great doubts after hearing about the nature of the world from Dattattreya. "I listened to whatever you said regarding the world, and it seems all true, yet, Oh Lord, how is it that this world appears real and how is it that some other intelligent persons consider it to be real ? I have just heard from you that the world is merely an appearance, yet, why does it appear so real to me in spite of it? Master, please dissolve my doubts."

Sadguru Dattatreya replied, having heard the above question from Parasuram :

"Let me tell you the reason for this illusion. This is something very ancient. Illusion means not to accept the reality as it is, but to understand it according to one's own fancy and to believe it so. Do you not see that this individual soul has begun to consider itself as the body having forgotten its true essence ? If one tries to see things clearly, he will realize that spotless consciousness Atman is neither the flesh, blood or bones. It is only because one has reinforced his belief (Bhāvanā) that one begins to believe himself as the body. Not only that, even when one understands that Atman is consciousness, one falls into the illusion of its being the body. Likewise, it is because of the strength of the belief which has been reinforced that this world appears to be real. But when one reinforces opposite belief that the world is really an appearance, the old illusion falls off. One sees into the world what one projects upon it. Let me tell you an interesting story in this connection.

"There was a very famous city, Sundarapur by name in Bengal. Suṣena, a very wise prince ruled over it. He had a younger brother, Mahasena by name. Once, the prince performed horse-sacrifice to God. According to the requirements of the ceremony, he let the horse loose and set courageous and powerful soldiers and a large army for its protection. The army headed by the son of the ruler defeated many princes who cared to obstruct the path of the horse and reached near the bank of Iravadi. There he saw the Sage Tangan, the very treasure of penance, but the son, because out of his pride, did not care for him. He went further without paying his respects to this Sage. The son of this sage was enraged at the arrogant conduct of the prince. He obstructed the path of the horse and reprimanded him for showing disrespect to his father. The son and the ruler gathered together the whole of his army, but in spite of that, the son of the sage got hold of the horse and led him into the heart of a hill. The son destroyed the hill with the help of his weapons, but as soon as the hill was destroyed, there appeared the son of the Sage Tangan with a large army out of it. He fought against the princes and defeated him after destroying his army. He imprisioned him and went inside the hill. A few soldiers of the army went home and related the whole story to the ruler. The king Susena was quite astonished to hear the story and immediately told his brother : "Dear brother, please go at once to the land where this Sage Tangan lives. It seems he is very powerful. Neither man nor the Gods can conquer him. Please propitiate the sage and bring back the sacrificial horse and the son. The spring is the right time for performance of the sacrifice. It is best for you to go right away. There is no sense in showing our pride before a Saint. They can destroy the whole world in a moment if they get angry."

Mahasena, getting this order from his brother, set out for the place where the Sage lived. Having reached there, he found that the Sage was meditating. His body had become like a dry wood. His mind and the senses had become tranquil. His egoism had dissolved in an illimitable sea of thoughtlessness. Mahasena, seeing him in that state, bowed

respectfully before him and began to please the Lord among Sages with various kinds of prayers with folded hands. Three days passed like this. The son of the Sage, having been satisfied with his devotion for his father came out of the hill and began to speak to Mahasena in this manner :

"Prince, I am perfectly satisfied with your devotion. Please, tell me what is your wish so that I may gratify it at once. I am the son of this great Sage. Time to speak for my father has not yet come, his mind and heart have been dissolved in meditation and he will not wake up from it untill twelve years. Five years have so far elapsed and seven are yet remaining. This is the indication from the future (destiny). Hence, whatever you wish to desire from us, please tell me. Though I am a small kid, do not consider me like that. I am a sage of equal rank like my father and there is nothing impossible for a Sage".

Having heard the son of the Sage, he bowed down to him and with folded hands said :

"Oh, son of the Sage, it is my earnest desire that I speak to your father only, on his awakening from the deep contemplation. If you really wish to fulfill my desire and thus confer grace upon me, I would request you to do this for me".

Having heard the prince, the son of the Sage again said : "I do not see the possibility of the fulfillment of this desire of yours. But let me do something to convince you of my occult powers so that yon may have faith in my words. You wait some time and see for yourself my extra-ordinary powers in the field of yoga. This father of mine is resting in the Highest. No-one can wake him up by any external means. Hence, I am going to him by the subtle yogic way and wake him up. See."

Having said this, he seated himself in a posture, withdrew all his senses and began to breath Apāna in place of Prāna.*

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* *Apana* The theory of Prana or vital breath is commonly accepted by all schools of Indian thought. There are five knds of vital breaths residing in different parts of the body controlling the nervous system.

He came out of his body through vital breath and entered the body of his father. Having entered it, he awakened the mental faculties of his father that were absorbed within him and soon came back to his body. The Sage got awakened and saw the prince fully absorbed in devotion towards him. He saw through his yogic insight what the prince desired. Since he was satisfied with the prayers and devotion of the prince, he very quietly called his son and told him :

"My boy, never do this again. Anger is the great obstacle to austerities. The prince has protected his kingdom and ruled it well. Hence, his sacrifice must be allowed to be performed without any obstacle. Hence, it is not proper for us to bring any obstacle in the mission of this prince. It is not a virtue in the Sage to obstruct others. Devils do that. Bring the horse and the son back to him. Already much time has elapsed to finish the sacrifice."

Having heard these words of his father, his anger having been pacified, the son immediately entered the heart of the mountain, brought back the horse and the son of the prince with all love and dispatched them towards their kingdom. Prince Mahasena was astonished to see all this. Having very respectfully bowed down to the Sage, he questioned :

"I wonder, oh Great one, how my brother's son and the horse remained so long in the inside of this mountain. It is my desire to understand this. Please tell me."

Having been so questioned, Sage Tangan replied :

"Oh, prince, let me tell you : Formerly, I was a prince myself and ruled over a vast dominion. Once, due to the grace of God, I realized within me the essence of pure consciousness which is the Lord of the forth state Turiya. And I felt the insignificance of the worldly ways and having been fed up with all this, I gave over my kingdom to my son and retired to this forest. My wife also joined me. Since then, I have been absorbed in these austerities and thousand years have elapsed like this. My wife, too, reached the Highest through serving me. While she was in her deep meditation, accidentally sex desire came within her due to the inscrutable ways of destiny in relation to something in future. Hence, she came to me

fired with desire. I was seated tranquilly in my deep meditation and she was fired with desire. In that state, she desired to sleep with me and due to that keen desire having contacted me, she conceived, and this is the son of that union. She woke me from my meditaiton by placing the son on my lap when he was born. But what happened to her after that I do not know. Whether she dissolved her body in the five elements wilfully, i. e. she died, or whether she got dissolved in her self-essence. When I saw the son on my lap and found that she was gone into that complete isolation, I was overcome with pity for the boy, so I nurtured him. Having heard on one occasion that I ruled over a kingdom, he too desired to do so and he entreated me. Later he acquired yogic powers of highest order through my instructions. Since then, he has been ruling over the dominions of the world which he has created in the heart of this mountain out of those yogic powers, i. e. thought power (Bhavana-Bala.) It is in this kingdom that he imprisoned the horse and the prince who accompanied it.

Mahasena was astonished to hear all this and he said :

"It is all wonderful. Oh, Great one, I feel the desire to see that kingdom. Will you please show it to me."

Having been so requested, the Sage told his son to show him the extent of his kingdom and he, thereafter, retired into his meditation. The son of the Sage took him near the mountain. At first he himself entered the heart of the mountain. Mahasena, however, did not know how to penetrate the mountain. The son of the Sage called out to him from inside and when he found that the prince could not enter the mountain he told him :

"Prince, it seems you are not practised in yoga, That is why it is difficult for you to enter. It will appear impenetrable to all those who have not the knowledge of yoga. I, however, have got this from my father and since I have to respect the order of my father I must take you inside it. I will therefore ask you to put your physical body in the hole nearby and enter this mountain through your subtle body like me."

Upon this, the prince said :

"It is not possible for me to get out of this physical body. How am I to put aside this physical body ? Will it not mean death ?"

The son of the Sage laughed at this.

"Oh, you do not seem to have the least knowledge of yoga. Alright, let it remain. Simply close your eyes."

When the prince closed his eyes, the son of the Sage entered his body through his yogic power and separated the subtle body from the physical or gross one and laid the latter one in a small pit beside. Later, he entered the inside of the mountain with his subtle body. The prince became quite aware at this time. Since his physical body was left outside, the son of the Sage gave him another body, having created it by his own thought power and awakened the prince after he had made him enter the new body. Upon awakening, he found that the son of the Sage was taking him at a great speed in a vast space. Having seen vast, infinite, illimitable and dreadful space spreading on all his sides, he got afraid and spoke to him :

"Oh son of ths Sage, please do not leave me now without your companionship. If you do so, I shall fall down in infinite depths below and shall be pulverised."

Seeing the prince so terrified, the son of the Sage smiled and spoke :

"Do not be afraid. I am not going to give you up, have patience. And now look at the world I have created in the inside of the mountain."

The prince was quieted by these words and began to look around. He found that intense darkness was enveloping the whole space all round him. There were stars, planets and also the moon. Having approached it, he froze with cold. But then, the son of the Sage protetecd him from it. He later on reached near the sun of the solar system where he began to be scorched with intense heat. Here the son of the Sage made him cool by his yogic Power. After this, they both descended on Mt. Meru. The prince began to look round to what the son of the Sage showed. In order that he may see into farthest distance he was given the subtle and all

pervasive sense of sight. He began to see various universes far beyond this mountain. On one side, intense darkness and on the other, he saw the golden earth. There were many oceans, rivers and seven islands full of mountains; Gods like Indra, demons, men, titans, in short, he saw all this coming before him. So also he saw seven upper worlds like Satya and Vaikunth (heaven). He also saw that this very son of the Sage was living here and governing, having assumed different names and forms such as Brahma, Vishnu and Siva. Moreover he also saw that this very son of the Sage assuming different forms, had accepted the Almightiness of the ruler and it was He himeself who was ruling over the kingdom in which he had accepted himself as the ruled.

Having seen this extraordinary Yogic power of the son of the Sage, the prince was extremely astonished. The son of the Sage said :

"Mahāsena, are you aware how many years have elapsed in seeing this whole universe ? It is twelve million years while in this world only a day has elapsed. Well, let us now go back to our earth where my father is living."

Having said this, the son of the Sage took the prince, flew through the space and came back out of the mountain as before.

Chapter XIII

A STRANGE DREAM

When getting out of the mountain, the son of the sage put the prince to sleep and came along with his subtle body — the seat of tendencies, He put his subtle body into his old gross body and woke him up.

When the prince awoke, he found the land, the trees and lakes all quite new and different. He was astonished and asked of the son of the sage : "What is this land you are showing me ? It is different from the former one. What is this magic ?"

The son of the sage replied : "Prince, this is the same place we lived before, only it has changed with time. The one day we spent in the heart of the mountain was 12 million years in this world. That is why you see such a great change here. The language and the customs have changed since then. This is how time changes things. I have seen this many times before. Look at my omnipotent father still sitting in his trance. Here you bowed to him and praised him. Look there is the mountain. It is here that I showed you the world of my creation. Many generations have come and gone in the line of your brother. The land of Bengal where your beautiful city was situated is now a forest full of animals. In the dynasty of your brother, now a king named Vīrbahoo rules in the city named Viṣālā in Mālwā, on the banks of Khiprā, and one of your line, a person named Susharmā, rules over Dravida. His capital is Vardhana situated on the banks of Tāmraparṇī. — Prince, such changes in the world go on for ever because of the influence of time. The human time system is shorter. These mountains, rivers, etc. will change again some day. This is the very nature of the world. Due to the impact of time, a mountain becomes a hollow and a hollow a mountain, a desert becomes full of water and a mountaneous land a desert. A hard stony

soil becomes soft and a soft one hard like stone. Barren land becomes fertile and vice-versa. Gems turn into stones and stones into gems. Salt water becomes sweet and viceversa. Sometimes the human population increases and sometimes animals and insects insrease too. Like this, the world changes with time. Mark well how our land has changed.

Having heard the above from the son of the sage, Mahāsena was cast into deep sorrow. He fell unconscious on the ground and remained there for a while. The son of the sage brought him to consciousness and comforted him. When he returned to consciousness, Mahāsena was overcome with grief. He cried as he rememebred his relations one by one, his brother, sons, wife, etc. Seeing his infatuation to his people, the son of the sage said to him with a view to enlighten him : Prince ! you are a wise man, but why do you cry so much and for whom ? A wise man does not act foolishly. One who acts without thinking of the results is really unwise. Now tell me, for whom do you lament so much ?"

Mahāsena replied in utter grief : "O sage ! do you not see the reason for my grief ? What is the use of asking the reason from one who has lost everything ? One grieves even when one of the relatives dies. How can you continue to ask me the reason when I have lost everything ? What can I reply ?"

The sage smiled and said : "Prince ! I did not know if that was a trait of your noble family. Is it wise to grieve like this ? You are only gathering demerits thereby. Do you believe that the past can be brought back by sorrowing over it ? Prince ! patiently think over it, what is the use of sorrowing ? You lament over the dead relatives, but you did not seem to do it before, when you lost so many ancestors. And please tell me, to whom do these relatives belong ? Were they yours ? What is the basis of relationship ? Is it common parenthood ? But then, many insects also lived in the body of your parents, they too should be counted among the relatives ? Why should they not be ? You, however, did not lament over them ? Please, first try to understand who you really are, and also those who are dead. Are you the body or different from it ? A body is

a conglomeration of faeces, urine, phlegm, etc. which are being destroyed every moment. You should then continue to cry over them all the time. It you consider the destructions of the whole body to be death and so the cause of grief, the universal body never dies. The part of relatives' bodies are still present in the form of stone, trees, etc., even now. This is so evident. And even, if they are destroyed, the space which contains them remains eternal and pure. But let this be.

In the first instance, you are not the body but the possessor of the body, since you call body "your body" as you say of your clothes as "your clothes". Then how can you call yourself the body ? Since you are different from the body, what are your relations to others through your body ? Relatives cannot have relations to the body just as the clothes have no relations to the body. Nor can there be between one body an another body The body is just like a dress, if therefore the body is dead, why should you cry over it ? Why do you not try to know your essence, what is that which calls the body as my body, my prāṇa or my mind ?"

The prince thought for a while on what the son of the sage had said. He said to him since he could not find an adequate answer to it in the end : "O Great One ! I do not and cannot really know who I really am. Of course, I am sorrowing, yet I do not know exactly why I do it. I am ignorant, I surrender unto you. Please tell me what is the truth ? Everyone feels sorry whenever his relations die, yet no one knows who he is and who they are; sorrowing, of course, continues. O Great One ! I am your disciple, please explain to me all this clearly."

The son of the sage replied : "Prince, listen. People continue to lament without any cause, being deluded by the *Māyā* fo *Mahādeva*. So long as man does not recognise his true self, he goes on sorrowing. It falls off with the realisation of the self. Just as a man deluded by sleep begins to grieve over something or someone, gets afraid of a serpent created by a magician, so a man grieves over things deluded by *Māyā*. But the same man ceases to do so when awakened from the dream, or one is not afraid of a snake when he knows tha t it is a magic

play, but rather laughs at others when they are afraid of it. So those who know the nature of this *Māyā* remain free from the pains due to *Māyā* and laugh at those who are yet deluded and lament. It is, therefore, right for you to understand your true self, i. e. identity, and cross over this *Māyā* difficult to be crossed. Please abandon this grief due to *Māyā* through discrimination."

The prince replied thereupon : "This illustration does not fit in here. The dream image and the creation of magic appear unreal and are unreal, but the world is real, being experienced in the waking state. Everything appears so real, never vanishing but stable. How can you call it to be like a dream ?"

The intelligent and wise man replied : "Listen, when you say that the illustration does not fit in, this itself is another delusion. It is like one falling into illusion in a dream. Now, tell me, do not things in the dream serve their purpose effectively during the dream ? Do not trees give shade to a traveller in dream ? Do not the fruits satisfy a person when given in the dream ? Does the world of dream get contradicted during the dream ? Yet, it is impermanent and transitory. But who knows it ? If you say that the dream world is negated in the waking state, so does this world of waking state in the deep sleep. One may argue that the world is experienced identically the same, the next day, hence it is not really negated in the sleep, but similar experiences are possible even in the dream. If you say the same thing is never experienced again in the dream; do you experience the same thing again in the waking life also ? It is always something new. You may contend that though in the waking state the things seen are different, the background of earth, etc. is the same, i. e. the setting is the same. If you differentiate like this, in dreams also the same relations and sons appear. You should observe carefully, and think. If you consider the dream experience as illusory, why not accept the same about the waking one ? In the waking state, the body, the trees, the rivers, etc. which one sees, are changing every moment, how can one maintain that one sees exactly the same thing all the time ? Even as big a thing as a mountain does not remain the same the next moment; the

stream, the rocks, all continue to change. So is the case with rats and insects in the trees, and pigs. Like this, the ocean and the land change every moment. How can you say that they are just the same ? Let me make this still clearer. Please use your subtle insight. The waking and the dreaming states are just the same from the point that certain objects are experienced in definite time and place. It is, however, difficult to experience the same object in all times and places. This is not possible. If you argue that the same thing is experienced at all times and places in the form of cause but not as objects, i.e. in the form of five elements like fire, water, etc., they are experienced also in the dream. What is the difference ? If you again say that dream is negated but not so the waking state, what do you mean by being negated ? All that negation means is that the object is not experienced, but that happens in the deep sleep too. It is the common experience of all. How do you, then, say that waking experience is not negated ? Again, if you counterargue that not experiencing the objects is not the right definition of negation but their being experienced as false; please show me where have you that pure intelligence to discriminate truth from falsehood, being deluded as you are ? One who has known what an object truly is, he alone has that intelligence. Therefore, O Prince : none of your arguments stand the ground. Let me, therefore, reiterate that this web of the world is like a dream. Long or short duration is also experienced in dream as in the waking life. So this world of dream is also not negated, being effective and stable and is, therefore, like the waking state. Just as we feel we are awake in the waking state, we experience also in the dream the same way. There is, therefore, no difference between the waking and the dream world. Why do you not lament about your relatives of the dream world ? You see that the reality of the world depends upon the strength of thought and belief. If you believe it to be a void, it will be a void, it will appear like a sky. So also, if you think that it is an illusion you will experience your self everywhere. Did you not see my kingdom in the heart of this mountain ? Let us go round it once."

Saying this, the son of the sage took the prince by the hand and went with him round the mountain. Returning, that wise

man said to the prince : Did you see that mountain ? It is only three or four miles in circumference, and yet you saw the infinite space within it. Now, tell me, which is a dream and which is reality ? Which is true and which is false ? We spent only a day in the mountain while millions of years elapsed in this world outside it. Now, decide for yourself what is truth and what is falsity. It is like two dreams seen at a long interval. It is just like that. Hence, thought is the essence of this world. Please mark it well. If you forget it, the world will go into dissolution in a moment. Prince, this world is really a dream and now cease to lament over the past. Consciousness as mirror is the basis of the dream. Knowing this, live as it pleases you. SELF as consciousness is the mirror, please realise this and fill your heart with highest joy."

Chapter XIV

THE POWER OF THOUGHT (SAMKALPA)

Mahāsena began to think with a clear mind after hearing what the son of the sage had said. He left off sorrowing when he was convinced of the dream like nature of the world. Becoming calm in mind he enquired of the son : "O Great One ! You are a wise man and have direct realisation of Brahman. There is nothing which you do not seem to know and understand. Hence I ask of you. Please be kind enough to tell me. You say that everything is due to the power of thought (Bhāvanā) and you created a world of your own in the heart of the hill out of that power. Why do I not experience my thoughts as objectively real as you do ? How is it that the same time and space is experienced differently ? Which of it is real and which is unreal ? Please explain it to me."

Having been so questioned, he began : "Thought (Bhāvanā) means determined and directed thinking (Samkalpa) which is of two kinds, perfect and imperfect. That thought which does not allow its opposite to interfere with it, i. e. when the mind does not swerve from its object a bit, it is a perfect thought. This world has been created by Brahma through his thought power and has been given reality by the powerful thinking of man. But we are not sure of our own world of thought, as Brahmadeva is of his own. It is the uncertainty of our own thought which makes it weak and unfruitful. This power of creation through thought is of varied kind. Some have it from birth, others get it by wearing a gem. It is also possible to get it through drugs or practise of Yoga or as a boon. Brahmadeva has it from birth. The Yaksas and the Titans have it through gems, the Gods through drinking nectar and yogis through the practise of Yoga. Monks have it through penance and those learned in incantation get it by chanting formulas. The

architect of the world—*Visvakarmā*—has it as a boon. One should use this power of thought in the direction he likes to experience. When one forgets the content of his thought it becomes real. When all other thoughts are forgotten i. e. removed and the state of thoughtlessness becomes stable and continued, a determined thought becomes a reality. But all thoughts should be effortlessly calm. O Prince! your thoughts do not become a reality because of the interruption of other thoughts. If you really desire to create a world of your own, practise right now to make them real and you will experience what you want."

"Another point of consideration is the difference in time and place. Let me tell you how it is. It all appears strange and wonderful to you since you do not understand the nature of the world. Please listen to me closely. To appear in varied forms is the very nature of the world. Though the light of the sun is identically the same, it is perceived in two ways. Men with a certain defect in the eyes see it dark while others find it bright. Water is an obstacle in breathing to men and animals, but it is not so for the fish and the like. Fire burns every living creature, but a certain kind of bird lives upon it. Water extinguishes fire but at some places it feeds upon water. In brief, you find all such contradictory phenomena in this world. This is all about things directly observed, but there are innumerable phenomena in case of things not observable by senses. Let me tell you of such a few examples. All these experiences are dependent upon the sense of sight mostly, modification of the sense of sight is their essence; there is nothing outside in the object as the eyes perceive it*. A man

* According to Indian psychology, all sense experiences occur when the internal organ (mind or Manas) flows out through the physiological aperture to the object and transforms itself into the object; and there is a sort of correspondence and identity between the thing experienced and the sensation experienced. Everything objective is constituted of five elements and each sense organ too predominantly with one or the other element. Eyes, light or sun and quality of colour and form experienced are constituted of the same element; eyes see only the form and colour.

suffering from excess of bile sees everything yellow which in fact is not the case. While one with another defect sees the double image of the object. So they perceive the world quite differently from others, due to the defective eyes. People living in the island named *Karandaka* see everything brown, while those living in *Ramanaka* see things upside down. So the people do perceive things differently according to the structure of their eyes. If these people begin to see things like us, they will try to cure themselves of the defect in order to see them in the usual manner. Then alone they will be satisfied. In this world, therefore, people perceive things as their eyes see them, like those bewitched. Similar is the case with the sense of smell. Likewise the mental things are also more imaginations only. Smell does not exist a part from the sense of smell. The same applies to he creations of mind. Whatever relationship of succession or interdependence one sees in the events is the construction of senses and imagination, there is nothing outside them. That which appears as outside the world is its source. It is the support or the wall on which this world is painted. But there is nothing to support the fact that there is an outside. One may question : Outside of what ? One may reply : Outside the body. This is the only thing outside of which the world may be said to appear. In fact, on close examination, the body itself is outside, how can it be something in relation to which this world exists outside ? The words "outside the hill" do not create outside and inside in the hill. This body too appears outside like any other object, say a pot. If one argues that the world is outside of that which makes it so appear, this also seems untenable. Anything existing outside the point of illumination like a lamp or the sun—which will mean darkness—can never appear at all, being outside the scope of illumination. Hence it stands to reason to believe that all that appears as the world is within that which makes it so appear—the illuminator. What then is the illuminator ? The body cannot be the one, being itself an object illuminated like a mountain. An object illuminated cannot be both the illuminator and the object illuminated. The quality of illumination cannot reside in a thing as soon as it becomes a thing illuminated. It will be contradic-

tory as between the action and the agent. Hence, it is untenable. The principle of illumination by its very nature ought to be extremely pure with illumination as its very essence, the principle of light perfect and homogeneous. It must pervade all times and places since they are comprised within it. While those which are not within its scope cannot be illumined; and since there is nothing like duality and opposition in this principle, it is one homogenous and pervasive. Whatever gets illumined outside or inside is truly within its sphere. Just as the peak of a mountain cannot be considered to be outside the mountain, likewise this world cannot be called as appearing outside the point of illumination. Thus the principle of illumination, in essence being light, having comprised everything, itself appears as outside, out of its creative freedom at all times and places. That is the background and appearances both. This is the highest consciousness—the Goddess Tripura Devi. Vedantists call it Brahma, the Vaishnavas call it Vishnu, the followers of Siva name it as Siva and the Saktas call it Sakti. To posit anythig other than the consciousness-energy would be incorrect. Just as the mirror pervades all the reflections, likewise, this consciousness-energy (Cit-Sakti) pervades everything, and the quality of making things appear is again correlative to the objects illumined. It has no such quality in itself. Like reflections in the mirror, the objects illumined are one with that which illumines. The city reflected in the mirror, just as, is not different from the mirror, so also this world appearance due to homogeneous, perfect massive consciousness is not different from it. One cannot prove the existence of reflection apart from the mirror, so the world cannot be proved to exist apart from the massive, homogeneous consciousness-spirit. The sky is all empty, emptiness is its very nature. The world can be comprised within this void. But consciousness being eternal and everywhere and the reality itself, does not allow the touch of duality within it. In brief, consciousness alone is pure like a mirror. It alone, out of its freedom, makes this world of moving and immovable things appear on the background of its essence. It creates this wonderful world—the other-without the help of any material or efficient cause. Inspite

of many forms being reflected in a mirror, its essential nature is not destroyed, so in spite of infinite forms appearing in this world, the spirit, the pervasive in all, remains spotless. O king! ponder over your own world of imagination. Even there the spirit manifests itself in various forms. Just as the mirror remains itself whether there are reflections or not in it, so also consciousness remains in its calm (Nirvikalpa), whether creating or dissolving appearances. The consciousness projects, as if outside itself, the other, on its own essence, through its creative freedom, like a reflection of a city in a mirror. This is the first creation which is called the Nescience. Others call it Tamas or darkness. The first rise of self-consciousness i. e. "I am something", this awareness of something in pure consciousness, is termed as appearance of outside or externality. This sort of hole or vacuum, as if created, in the perfect wholeness and awareness i. e. fullest consciousness, is naturally devoid of self-consciousness. That which is so devoid of self-consciousness is matter, known also as the Unmanifest. A person ascribes consciousness to himself and not to his hands and feet. Likewise the self-consciousness belongs to the conscious principle and not to the material one—the Unmanifest. This material principle is its cosmic body. The conscious principle so encased in the self-limitation of the body is known as *Siva*. The tranquil (Nirvikalpa) and the unruffled state of the spirit or consciousness at the end of dissolution of the universe is the same principle *Siva*; and the awareness of the consciousness of "I" whcih is the awareness of externality—the active aspect (Savikalpa) of the conscious spirit is the *Sakti*. This is also the soul. When the externality is taken as something real, objects are projected upon it and later, consciousness identifies itself with them as "this is me", this principle which identifies with objectivity as such is *Sadāsiva*. This is the third principle.—The consciousness "I am that" is correlative. That which is so aware is the principle known as *Ishvara* or God. The knowledge that *Sadāsiva* and *Ishvara* are different yet identical is the pure knowledge which is the fifth principle. Awareness or consciousness is common to both the principles. Since thus far, the material principle has not

begun to evolve or manifest and these being the appearances of the self, they are known as five pure principles. After this, by the freedom of consciousness, consciousness becomes the quality of matter when the principle of difference begins to predominate. From now on, matter becomes the object for consciousness. The matter so become is the *māyā*. Due to the predominance of the consciousness of differences, definite differencess begin to evolve and this power of creating difference is as such the *Māyā*. Consciousness so pervaded by the sense of difference becomes limited or circumscribed and finds itself as man, convered over by five sheaths or veils. Art (Kalā), learning (Vidyā), attachment (Rāga), time (Kāla) and destiny (Niyati) are the five sheaths or veils. These five powers reside in their perfection in the body of *Siva* while they are only partially present in man. The five characteristics of man or the soul are (1) capacity for limited action (2) limited knowledge (3) capacity for limited desires (4) limitation in existence and (5) to remain independent only in some spheres. The fund of good and evil dispo sition which man has been doing since infinity is known as *Prakriti*.

The fruits of good or bad deeds are happiness and misery and infatuation (Moha) or identification. Due to these being threefold, prakriti too is threefold. One of its special state is known as Citta—the mind. The Citta is known as Prakriti in the state of sleep and *manas* in the state of waking. It is the state of consciousness conjoined to the fund of *Samskaras* or dispositions. This is also called as the unmanifest in relation to the individual. Mind is naturally different according to in different persons but since the essential nature of all the soul is identical, they seem all alike in the state of sleep. Prakriti and the state of sleep, waking state and mind are one and the same. The same is Purusa from the standpoint of consciousness and Prakriti from the unmanifest. The same looked at from the point of view of the unmanifest is called Prakriti. The same functioning in three different ways comes to be known as the sense of egoism, mind (manas) and intellect (Buddhi). After this, five sense and five motor organs evolve, then come five objects of senses like sound,

touch, etc., and five subtle and gross elements like ether, fire, etc."

The son of the sage further continued : "Mahāsena, this is how the highest consciousness, the pure and the witness of all sports creates the appearance of externality. The Goddess Tripurā is the source of all. It is she who has created this world, having first created the golden egg or Brahmā at the beginning of the creation. Consciousness of oneself as "I" and "Thou" is nothing but the highest consciousness-energy. There is no difference between soul and God in essence except that due to limitations. All these differences get dissolved when the cause—the will to create, the Brahmā—is dissolved. In your case the power of consciousness or conscious energy has been veiled over by *māyā* which is nothing but the false but firm belief that you are a finite soul. On the destruction of this veil of *māyā* you will realise the power within you. Everyone can realise what he wants irrespective of time and place. When I think of a day it becomes a day, likewise Brahmā thought of 12 million years and it was so for him. This is how one sees the duration of time. I imagined (projected) into this hill of three or four miles area, infinity and it became infinity and eternity for me. So all this is true as well as false, it depends on how you think it to be. If you also project into a short time or space the imagination of infinity, it will be realised as soon as the imagination is perfected by not allowing to arise opposite thoughts. Thus all this world is an appearance projected upon the unmanifest consciousness. The background and that which appears on it, is consciousness. Hence, a Yogi reaches in a moment a place which is reachable in a very long time by an ordinary man. Mahāsena ! the conception of the far and the near, soon or late, is all a matter of imagination ; the consciousness as mirror is the background and the substratum. Take it to be the truth and give up all your illusions with the help of right thinking. You will thereby become as powerful as myself."

The doubts of the prince's brother were removed after he thought deeply over what he heard from the son of the sage.

Having known everything worth knowing, his heart became pure and he realised the power of thought through the practise of trance. He thus lived for a long time and reached *Nirvāna* by resorting to pure consciousness, having uprooted the egoism of body.

Sri Dattatreya says: "Parasuram ! this is how the world appears as true due to the belief in the truth. You should think seriously over it, so that all your illusions may go away from your mind."

Chapter XV

EVEN THE OCEAN IS GRATIFIED

Parasuram was much astonished to hear about such a wonderful power of thought. He thought with a clear mind over whatever the Guru said and reached at a defitite conclusion. He went later to his guru and put up questions after paying due respects. He said : "O Great one ! I have arrived at a conclusion, having deeply thought over the enlightenment you gave me by means of many illustrations. Pure consciousness, knowing or wisdom is really the only truth. The known and the experienced is imagined upon this background and therefore the former is founded on the latter, hence, it is as illusory an imagination as the reflection in a mirror. Consciousness, the Almighty God as pure experiencing, (samvit) has projected this multiple universe on the canvas of its self-essence. Being pure creativity and freedom, it does not, therefore, need any material to create. All this I can understand well after thinking deeply. But it seems to me that such a pure consciousness without object is hard to be experienced since consciousness is indissolubly related to its objects. How is one to know it, a subject which is not related to any object ? And if liberation is possible only by attaining to such an objectless state, how is the usual routine of life possible ? But it seems that even the wisest of men carry on their daily duties. How can such a person be said to have attained the state of objectlessness ? How does the routine life become possible in such a state ? Moreover, knowledge of self is identically the same, the result of wisdom necessarily should be the same in all cases. But one sees very clearly diversity of conduct among the realised souls. There are some who follow the traditional vedic injunctions, while some worship different deities and gods, some absorb themselves in trance, dissolving their senses, while others continue to crush

their bodies by severe penance. There are a few also who begin to instruct disciples in various ways, while some others govern kingdoms according to the rules of politics. One also finds some engaged in argumentations in public meetings and others get busy themselves in writing big books. Not only that, one finds a few accepting the abnormal and insane ways and others accept a life of activity which is considered censurable; but still they are all men of wisdom. How is it that such diversity in outward behaviour exists among the realised souls though in the attainment of the goal they are all one? Is it that there is a difference in their wisdom i. e. some have more and others less? Please explain to me all this. I know well that you are very kind to a disciple who is really sincere and serious. That is why I am encouraged to ask of you more and more."

Sri Dattātreya was much pleased to hear what Parasuram said. Seeing the appropriateness of the question, he began his reply: "Parasuram! You are truly the wisest among the wise, that is why you are drawn to the Highest. It is but proper for you to know it since you are quite keen on right thinking. It is a sure sign of the grace of God. None can achieve the good without His grace. This is all due to the grace of Self as God. This will mean increasing progress in the desired direction. Whatever you know so far is quite correct. Yet you have not fully comprehended the nature of the self. And that is why you have raised above questions. If one thinks that Brahman is realised only when one sits in a calm posture, he has really not understood it. One who has really grasped it, will also understand the utter non-importance of such postures and external practices. If realisation of Brahman is a state or a posture, it would be as transitory as a dream. It would not be something permanent as it vanishes when one wakes up from it. Just as the treasure found in the dream is of no use in the waking life, likewise such a knowledge is useless. It cannot liberate a person. Let me tell you a story in this connection.

'In olden times, there was a very wise and religious-minded king Janaka by name. He was a realised soul. Once he wor-

shipped God as Self by performing a sacrifice according to the vedic rules. Many saints, Brahmins, learned men, and men well versed in the vedic lore gathered there on the occasion. On the other hand, Varuna, the God of water, also started a big sacrifice and sent invitations to all the Brahmins and priests. The Brahmins having great respect for King Janaka did not accept his invitation. This was also due to mutual respect shown by the king to them. A son of Varuna, the God of water, was a very intelligent man. In order to take the Brahmins to his father's sacrifice, he came deceitfully to the meeting in the disguise of a Brahmin. He, h aving blessed the king, began to cast insults on the priests in the very presence of the king. "O king! This sacrificial place does not look as beautiful as it ought to be. It looks like a gathering of crows on the seashore. Just as a lake full of lotuses is beautified by swans, so does a meeting by the gathering of learned men. But I do not see a single learned man here. May Good come to you. However, I depart from here. I cannot find my appropriate place among the fools."

Hearing such insulting remarks from the son of Varuna, all the members of the assembly got enraged. They spoke: "How is it, O Brahmin! that you dare to insult us all? What is that knowledge on the strength of which you think of defeating us. Fool! You seem to seek cheap recognition only. First you defeat us, then you may depart. There are many learned men from all over the country here. O Fool! How dare you think of defeating the whole countryl! Let us know what wisdom you have by which you wish to defeat us!"

The son of Varuna was mightily pleased to see his plan getting on the way. He addressed the people: "There is no fun in using many words. I will conquer you in a moment. If not, I will consider myself defeated by you. But if it is otherwise, I will drown all of you whom I conquer, one by one, in the ocean. Do you agree to it?"

Everybody accepted what he said and there began a great discussion and argumentation. The son of Varuna conquered many merely by sophism and drowned thousands of them into

the ocean. All those who were drowned were soon taken to the sacrifice started by his father by the servants of Varuna. Varuna showed great respect to them and began the sacrifice. This all continued till the turn came to Sage Kahola. But his son Astāvakra was well-versed both in logic and sophistry. Having heard that his father was drowned, he ran up to the place of sacrifice and counter-challenged the son of Varuna and defeated him. Now, it came to be the time for this man to be drowned. The son of Varuna came out in his true form having thrown off the disguise. Having revealed his true form, he brought back all the Brahmins sent to his father's sacrifice.

Astāvakra was puffed up at this victory and began to behave insolently towords the Brahmins when they returned. They all resented it very much. Thereupon came a woman saint in the assembly. All the Brahmins went up to her and related the story. She consoled them all and entered the assembly hall. She was clad in ochre-coloured robe, long tresses of matted hairs fell gracefully on her neck. She commanded reverence of people by the radiance of her beauty acquired through Yoga. King Janaka paid her due respects. In the course of the conversation she put a question to Astavakra : "Child ! You are very wise and you have done well in freeing the Brahmins from the bondage of the son of Varuna. Now, I just wish you to answer a question in a clear and simple way leaving aside all sophistry. Do you know that highest stage which makes one realise the immortal substance pervading all over ? Knowing which all doubts disappear and nothing remains to be known ? And knowing which one does not even feel the desire to know further. It is also not something which is not self-cognised. Please tell me if you know that."

Astavakra replied at once : "I know that very well and have propounded it also to many before this also. Since there is nothing which I do not know, let me tell you about it. The question, after all, is not very important. I have gone through the scriptures many times all over, from the beginning to the end. Now, please be attentive to what I say. The Highest, being the substratum of the universe, has neither beginning,

middle nor end. It is not limited by time or space, being pure, undivided consciousness. It is that on which this universe stands like reflection in a mirror. One becomes immortal by knowing it. One who understands the mirror as a mirror i. e. as a reflecting medium, does not have to examine numerous reflections in it. All desires also cease there-upon. Such being the state of one who has known it, it is ever unknown, as it is known by itself. O Saint! This is what the scriptures have said about it."

The woman Saint, having heard him, said: "O son of the Sage! You have done well. What you have said has universal assent. But you made two contradictory statements. You call it the unknown, hence there is no cognisor to it, and also at the same time you have called it to be as some thing known i. e. knowing which one attains immortality. How does it sound? If it is unknowable, you have simply to say that you do not know it or that it is non-existent, and if you really know it, you should not call it unknowable. It seems to me that you have only an intellectual understanding of it and not the realisation. Since you see the reflections in the mirror as they are, you do not see the mirror as such. It is surprising that you do not realise your own foolishness in talking all this before king Janaka."

Astāvakra could not speak a word after this. He felt greatly ashamed and embarrassed. Keeping quiet for some time, he began to ponder over her words, but could not get an adequate reply. He said: "O Saintly woman! I am very sorry that I do not know how to reply to your question. I am your disciple. Please tell me how it is that scriptures have said such contradictory things. I am quite sincere in what I say, since I know that falsehood destroys all merits."

The Saintly woman was satisfied to see the sincerity of Astāvakra and replied to him in such a way that all could hear: "Many are deluded because they do not understand this secret truth. It cannot be understood by mere logic. Moreover, scriptures also do not reveal this secret. In the whole of this assembly none except myself and king Janaka know it. Great discussions and arguments are held on this subject at many places, but such a type of discussion is hardly to be heard

anywhere. One cannot get at it without the grace of the Master and God, even though he may be very intelligent. Please meditate over what I say, If the mind is not clear and tranquil, it may not be understood though heard. It has to be understood with inward sight, all other means and ways of understanding are useless. Sometimes it happens that one begins to think that he has lost his necklace forgetting that it is all the time round the neck. He cannot see it on the neck, even though one may point to it, until he bends to see it. No amount of thinking will make him see it, he must bend his neck.

Atman means one's self-essence, one may hear about it, but how can he realise it if he has not turned his sight inward ? And again, until he has realised it within himself, he cannot experience it outside also. Just take an example. A lamp illumines other objects, but it is not illumined by another lamp. It does not need to be. It stands self-illumined. The same is the case with the sun and other things which have the quality of illumination. Now, will it stand to reason to call such things like lamp non-existent or to say that they have no power of illumination since they are not illumined by others ?"

"O Astāvakra ! Please think over this with an inwardly turned mind. Conciousness as Tripurādevi being he Highest is the substratum of all. Where and when does it not stand illumined ? If that which illumines everything is non-existent, everything is dark and in darkness. The truth is that pure consociusness being self-illumined does not need anything else to illumine ilself. It is self evident. How can that which knows even the absence of light since it is awareness itself, be unconscious i. e. not conscious itself ? Now, let us think deeply a little further. What is this quality of self-illumination in consciousness ? It baffles even the best intellect. One is carried into wrong directions if one tries to comprehend it without being awakened inwardly, without having an inward vision. So long as one has not quietened his outward going activity, he cannot gain this inward light or insight. Till then, one cannot realise one's self-essence. Attaining of thoughtlessness i. e. passive awareness is the inward light. But how

can it come if some thought activity still remains ? Hence, I will advise you to resort to your self-essence, giving up all useless thinking. Get established into that first for sometime and then leave aside even this thought that you are doing it. Let there be mere awareness of the state, then you will know and realise how that pure concsiousness is known and unknown both. Realising this fully, you will achieve immortality."

The Saintly woman later added : "This is all I have to tell you, I depart. If you do not yet understand, you may discuss it further with king Janaka. This great wise king will instruct you in it and clear away all your doubts."

With these words the Saintly woman got ready to go. King Janaka once again paid his respects to her. Having bowed to the assembly, she disappeared like a cloud against a violent wind.

Dattatrēya told Parasuram : "This is how I have instructed you into the realisation of self-essence. I hope you have fully grasped as to how one can realise the Pure consciousness, without any ruffle of thought activity and object of knowledge (i. e. content)".

Chapter XVI

DOES DEEP SLEEP MEAN BRAHMAN ?

Deep sleep is due to contact with pure unconsciousness. Experience in trance (Samādhi) is the realisation of Brahman.

Parasuram began to wonder all the more hearing this and, since he was still eager to hear the Guru, he put another question to Sri Dattātreya : "O Great one ! You have told me a wonderful story. I am eager to know what Astāvakra later asked of Janaka and what Janaka replied. I have never before heard such an interesting talk."

Sri Dattātreya said : "Well then, hear what transpired after the departure of the Saintly woman. Astāvakra, the son of Kahola, came to the wisest among the kings with all the assembly of the Brahmins and reported to him whatever that Saintly woman had told them in brief. He Said : "O, the ruler of the bodiless state : I have not followed fully the Saintly woman's brief exposition on the Know the Unknown. Be good enough, O home of compassion ! to make it as simple as possible."

With a meaningful smile king Janaka replied : "Now listen, your question is how the Highest is both the Known and the Unknown. You should understand that the Highest is neither wholly known nore wholly unknown. If it were not knowable, Sadguru could never instruct anyone or give an exposition of it. But the fact is that Sadguru really instructs the disciples which means one needs to take resort in the Guru or the knowledge of the Highest. O Astāvakra ! The Highest is the easiest. and yet the most difficult to be known. It is the easiest for those whose activities are turned away from objects i. e. who are not involved in them, while it is difficult for those who are involved in external things. If one has to tell the truth, it is something about which no instruction can be

given, it cannot be an object of any knowledge. Yet it is the subject of intuitive instruction and wisdom. All that you see is the object of knowledge since it is knowable to you. It is, therefore, necessary for you to observe and think over all that appears to you. That through which you know, that consciousness, the knowing, is distinct from all the different forms you see and think upon. Consciousness is the substratum of all these objects with forms. This, therefore, is the Highest. Please ponder over it deeply. The objects of knowledge can never be the knowledge or consciousness itself since they are not self-illumined. That by means of which all the objects are known is truly not the object, but must be distinct from them. One perceives the difference in the object of knowledge, but not so in the case of consciousness. It always remains the same. Difference is inherent in the very nature of objects, but consciousness ever remains untouched by differences. There are diverse forms among the objects. Please try to discriminate the formless consciousness from its various objects. It will then lead you to the realisation of the pure consciousness, the state of thoughtlessness or bare awareness, after all the objects have been discriminated in this way. You will also realise that pure cosciousness assumes infinite forms like reflections in a mirror. It is never the object of knowledge, being in essence the subject, hence it is unknowable and unknown in this sense. This is so very evident. O Astāvakra ! try to grasp your self-essence in this manner by your subtle insight. Be clear that you are neither mere body, nor are you the vital breath nor are you *manas* or mind, since all of them are transitory. Thyself alone is abiding. Since this body is nothing more than a conjunction of seven metals, how can it be your essence ? As soon as anything is called mine and comes to be be known as the other, it loses its "I-ness", its individuality. The body which is called mine, truly does not possess "I-ness" or conscious quality. It is the same with vital breath and mind, they all give up their relationship with "I" as soon as they are known as mine. All this one begins to realise and experience in his attempt to understand himself. It becomes clear that consciousness or awareness does not give up its quality of

"I-ness". Hence, it is omniscient. It is, therefore, right for you to sincerely search for this inner principle with your intuition. Do it at least once. Those who are truly wise realise their self even during the instruction. It should also be clearly understood that seeing does not refer to the physiological process, it means intuitive understanding. It is the same intuition through which one sees his dreams. Now, let me tell you what is meant by inwardisation of the sight or seeing, for it is difficult to see things correctly even in daily life without this inward sight. Things may be before one's eyes, yet one may not see them at all. Inwardisation is necessary before one can see the object, the sight has to return every time from the object to itself in order to see them as they really are. In spite of having open eyes, these objects are as good as not seen, if insight has not touched them. This is also true in the case of the other senses, including even the experience of happiness and misery. If they are not attended to, they are as good as not experienced. When the mind has turned inward, it enables one to recognise the self-essence. Let me make this point clearer still. Please listen attentively. Self-essence is knowable as well as not knowable by mind. Many scholars of the scriptures have been confused in explaining this. One observes two activities of mind in the act of knowing something. One activity is the disentangling or return of the mind from the object, and the other is mind's attention to that very object. No object is known in the act of disentangling, i. e. when the mind returns from the object.* Any object with limitation and condition is known by this dual activity. But since pure consciousness is unconditioned and not limited, it has to be known in some other way. Self-essence comes to be realised by the mere act of disentangling the mind from the object. Nothing more is required here. As an illustration, let us suppose that you wish to see a desired object's reflection in a mirror before you. It becomes necessary here that you remove

* It is, therefore, necessary for the one to be active mentally if one wants to know anything. He must attach himself to the object.

other objects before the mirror and place the desired one in front of it. But suppose you desire to see the reflection of space in it. All that you need to do is to remove all the objects without bringing anything new before it. Space gets reflected without your bringing it before the mirror. Since space is pervasive, it was present and was reflected even before, although it did not appear clearly, having been veiled or covered over by the reflections of other objects. Being pervasive, it soon appears when all the objects are removed. Such is the case with pure consciousness. It is the substratum of all and identical at all times since it pervades within us like the reflection of space in a mirror. All that is needed is to withdraw the mind from objects, i. e. free it from identifications. Now, tell me, O Astāvakra : where do you not find this illuminator ? When and where is it not ? It is nowhere and everywhere. One needs to withdraw one's mind from the other in order to experience consciousness as such. There is no need to replace anything new, and that is why it is not recognised in any definite form or shape like that of a concrete object. It becomes knowable by a pure mind and heart being in natural harmony. Purity of mind and heart means nothing except its freedom from the other thoughts and identifications. This is the chief method of realising the self-essence. How can one attain to right knowledge with an impure mind ? And how can the pure mind but help revealing the truth ? All other efforts and ways are useless in relation to it. Meritorious deeds, worship, cultivation of detachment and such other means are meant for the purification of mind and heart. That is their value. In brief, Astāvakra ! purity of mind is the only way to realise the highest.

Astāvakra, having heard the above, enquired further : "O Great one ! You seem to convey that the Highest is realised only when the mind has been turned inward and thus has withdrawn from objects. But such a state is experienced daily in the deep sleep. If it comes quite naturally to us, then why should one resort to other means ? One should feel himself fulfilled in going to sleep."

Hearing this counter-question, king Janaka replied : 'Now,

please listen to what I say with a quiet mind.—It is true that the mind is directed inward in sleep, but it is then clouded over by *Tamas* or darkness in that state. How can sleep, therefore, possibly illumine self-essence? It is just like trying to see the reflection of space in a mirror after removing all the objects while the mirror is painted with soot. Since the mind is covered by darkness or ignorance in sleep, it does not illumine the self-essence. If one were to accept your standpoint, a piece of wood also would illumine self-essence. It therefore stands to reason that a mind which has transcended the thought-process alone (i. e. has been passively aware without any activity of thought) can illumine the self. A new-born child certainly has no realisation of his self-essence, since his mind is ignorant. Let me further explain it to you. A mirror already covered with soot reflects the soot; even though one may not see that it reflects it. The mirror has not ceased to exist thereby. It is there, but it has ceased to reflect other things. It is the very nature of the mirorr to reflect whatever is before it. But the mirror cannot be recognised because it is covered with soot. Similary, in deep sleep the mind is veiled with ignorance and has not really become inward and withdrawn from other objects. It is then unable to illumine the self-essence. On the contrary, one recalls the impression that one was asleep. Not only that, one experiences complete not-knowing then. Let me make this still clearer. Please listen closely. There are two states of mind, one of illumination (*prakāsa*) and the other of activity (*vimarsa*). When the mind dissociates itself from outward objects and relaxes, it remains thought-less i.e. without any activity. This is the state of illumination. When the mind is full of activity in relation to an object, it is called *Vimarsa**. In the state of illumination, all distinctions between objects ceased to exist, hence it is the state of sheer awareness or pure consciousness. While in the state of *Vimarsa*, there is thought activity in relation to objects, and it is called the state of activity or the

* Note the difference in the psychology of east here. What is knowledge from the point of view of Western psychology is ignorance from the Eastern point of view.

state of object-relationship (savikalpa). There is no consciousness of any object as this or that in the state of sheer awareness, it is immediacy and purity of consciousness (Nirvikalpa). On the canvas of pure awareness, consciousness of objects as this or that with all their distinctions arises and is characterised by difference. This state is therefore known as the state of consciousness with object (savikalpa). The state of *Vimarsa* is again of two kinds, the state of perceiving the newness of things and the state of memory which is dependent upon the former. Past dispositions are the causes of this state of memory. The mind, thus, is endowed with these two powers. The objectless state of mind is sleep. It is the state of denseness and darkness, often described as the state of unconsciousness. It is of long duration. The waking state is called the state of thought-activity (savikalpa) or object-consciousness. It is also known as the state of lack of ignorance or lack of unconsciousness. Similarly, a lamp, though the very source of light but not possessing consciousness, is said to be in the state of unconsciousness. This is the opinion of the learned. Sleep or what is also known as the great void is the unmanifest and is the first manifestation or the externalisation of the pure consciousness. The experience of nothing or the complete absence of objectivity is nothing but sleep. It is the state of *Nirvikalpatā*. The mind remains in this state of *Nirvikalpatā* also in the first moment it contacts an object in the waking state. But it is full of activity the very next moment, thus losing its former state. In the opinion of the wise, this unmanifest state due to deep thoughtlessness i.e. absence of activity is called the state of dissolution of mind i.e. it is the state of *no-mind*. As a matter of fact, mind remains dissolved even when it is attending to objects. O Astāvakra ! Let me tell you the secret of my own personal experience. Even the most intelligent persons get confused here.

"Objectless Samādhi, deep sleep and the consciousness of objects are ultimately the same from the point of view of pure awareness. Though mind is actively changing from one object to another, it is without any activity (*vikalpa*) being fixed on a single object at the time. So the above distinction of three

states which are seen in daily life are really one in essence, the difference being merely one of objects. One experiences pure consciousness, in Samādhi, unconsciousness in deep sleep and the experience of limited forms in the waking state. Thus, the difference is in the objects. Consciousness, the awareness, however, is always *Nirvikalpā*. It always remains in its purity. It is therefore known as intensity of illumination. In other words it is pervaded or saturated by *Nirvikalpatā*. Since the states of Samādhi and sleep are of longer duration, they are easy to distinguish, but the object-consciousness is fleeting and momentary, therefore difficult to recognise. But even that is the same pure consciousness. · The state of momentary deep sleep is known and recognised by men of subtle intelligence from their experience of deep sleep of longer duration, but the subtle Samādhi i.e. that state of *Nirvikalpa* is not recognised by anyone as one has no knowledge of it. The fact, however, is that everyone has the experience of this *Samāhhi* in his daily life, though of a very short duration. Not-one recognises it without having known it before. Whenever the activity of thought ceases in the waking state, it is *Samādhi*. Absence of thought activity is nothing but *Samādhi*. So it stands that *Samādhi* is present in sleep as well as in the waking state. But this is not to be called the main *Samādhi*. The reason is that it is surrounded by the dispositions of difference and gives rise to consciousness of difference soon it is over. As such, even in the knowledge of objects in the waking state there is the state of *Samādhi*, of being without activity (devoid of samkalpa). O Astāvakra ! Let me make this more clearly. Please listen carefully. The nature of the first manifest principle called the unmanifest is nothingness and its awareness is that of complete non-existence. This is the material power of consciousness and is also the sleep. In this state there is bare awareness of nothingness but without any activity of thought, hence it is called unconsciousness or matter. But awareness in *Samādhi* is pure consciousness, and is the essence of Brahman. This principle is one which devours the great void and is ever-existent. —Now, please tell me whether one can reasonably call sleep as Brahman ? If that were so, one should feel fulfilled by going to sleep, but such is not the case".

Chapter XVII.

SELF-REALISATION OF KING JANAKA

Therefore, what is the use of withholding mental activity? We experience all pleasures through consciousness of "I". The real is fully present richly everywhere, whether in the state of concentration, with or without objects.

"Parasuram! This is how Janaka instructed Astāvakra. But still he continued to put questions to him which I wish you to consider".

"O Great One! You just expressed the opinion that the experience of pure consciousness is present, although only briefly in the course of daily activities. Will you please give me a few illustrations?"

King Janaka replied: "When one embraces his dearest beloved for the first time, one has no consciousness of the outer or the inner at the moment, nor is one conscious of sleep. It is sheer awareness, pure consciousness and objectlessness. So also one experiences the similar state when one unexpectedly gets what he was longing for but what he thought unattainable. One falls into a trance in such moments. Let us take another example. Suppose that while walking fearlessly along a road, one suddenly comes face to face with a fierce lion. On that occasion also, the mind falls into an objectless state. Or, as still another example, take the case of a loving young son, the supporter of the family. Suppose, his father hears of his sudden death, a similar state comes up at the moment. Since there is no consciousness of the outer or the inner and it is also not the state of deep sleep, it is Awareness. Moreover, such states frequently supervene in other ways also. Let me give you a few examples. One experiences this state in the period of transition between two states of consciousness such as dreaming, waking or sleeping. When one tries to see minutely a thing at a distance, at that time his gaze is spread-

ing outside, when it attends to the body, it is body-conscious or identified with the body. Likewise, when it is attending to an object, it is conscious of the object i.e. identified with it, but it remains objectless in between, though for a very short duration. If you care to observe it, you will experience the trance. O Astāvakra ! What is the use of ennumerating countless examples. You have only to observe yourself closely.

The author of Sāmkhya system—*Kanāda*—believes that the mind or intelligence is different and changing every moment, and what appears to be one homogeneous continuity of waking experience is really an aggregate of so many distinct momentary states. But even in that case, one can experience this state of pure consciousness in between the periods when the mind withdraws from one object and has not yet attached itself to another. O Astāvakra ! If you really observe, every moment is a moment of pure consciousness or objectlessness, and if this is not so, then it is non-existent as the horn of a hare. How one can expound on this subject endlessly !"

Astāvakra still questioned : "King ! If every moment is an objectless trance, how is it that the outside world has continued to exist too ? Why has it not disappeared ? We have already agreed that liberation is not possible in a state of deep sleep since it is the experience of unconsciousness comparable to that of a log of wood. But if the realisation of pure consciousness is really liberation, why then does the universe still continue to exist, even after that experience ? Why does it not dissolve ? How can pure awareness or objectlessness be the source of liberation and the dispeller of ignorance ? O King ! What is all this ? Please explain it all to me, for only then will all my doubts disappear".

King Janaka replied : "Listen, and I will explain this secret to you. This vast universe was created from eternity out of unconsciousness or ignorance, and its course has continued to flow in terms of pleasure and pain—the pairs of contradictories. Everyone experiences all this as if in a dream. His illusion is, however, dissolved by right knowledge. But then, Astāvakra ! Such a knowledge is *Savikalpa* i.e. know-

ledge with ideational content. There is an activity of thought and it has to be so. Pure awareness wherein there is no ideational content cannot be the means to dispel ignorance, since pure awareness is not in opposition to anything. It is always the basis and the background for all sorts of ideational contents produced by thought-activity. Pure awareness is common basical awareness as such—the substratum and the ground of all knowledge. It is knowledge absolute. When the stir of thought-activity supervenes, it is, *Savikalpa*—knowledge with content. Even the state of ignorance or unconsciousness is a state of consciousness with content, the content being the absence of all. It is this which is later divided into cause and effect. Forgetting our real identity is the cause of all knowledge with content, hence it is called the cause or ignorance or unconsciousness. But pure consciousness is all pervasive, it is limitless, The limitation of space and time also has its source and validity through it. Hence, the imperfect knowledge of pure consciousness which we have in ordinary life in the form of "I am this"—"I am here at this time or place" is due to ignorance or unconsciousness of our real identity. One's identification with the body is a further extension of the same spiritual ignorance or nescience, and this is known as the effect. As long as this nescience is not overcome, the phantom of the world appearance will continue to exist. Realisation of one's self-essence is the only way to end this unconsciousness or ignorance. Now, this knowledge of self is achieved in two ways, directly or indirectly. Indirect knowledge is gained through the teaching of a Guru and sacred books, but it is not enough to liberate a man. What you have so far realised is nothing but indirect knowledge. The knowledge gained through sacred books or accepted on faith being indirect, is not really effective. This is quite apparent. While direct knowledge is gained only on the maturing of pure awareness or objectlessness. That alone, therefore, is sufficient to dissolve the world appearance and its cause—ignorance—and bring one to the most propitious results. Only when this objectlessness is the true awareness or consciousness, it is fruitful to the end. One cannot even imagine such a state in an ignorant person.

Let me give you an example to illustrate the point. Suppose one who has no eyes for the worth of jewels goes to a treasury full of precious stones. In spite of seeing, he actually cannot distinguish one precious jewel from another. It would be different for a jeweller; he will at once distinguish one precious stone from another. But this will not be possible even for him, despite his knowledge of jewels and the correct functioning of his eyes, if he does not pay close attention. Likewise, O Astāvakra ! The fools do not attain to the Highest due to their ignorance. Nothing can be done about it. Again, one may be learned and may have read a lot in the scriptures, but he too will not get it if he does not have sincere faith. Such a person also remains empty. One may look at the stars without seeing them, so long as he does not recognise one star from another, or one may have a knowledge of astronomy, but if he doubts the identity of the stars, he fails to know them. But suppose, one knows all about the planet Venus, its size and its place in the sky. If he wants to determine its location in the heavens, all that he needs to do is to concentrate with a calm mind. In short, the ignorant fails to realise the self out of ignorance while the learned because of their lack of earnestness, though the Highest (*objectless Samādhi*) is frequently experienced. O Astāvakra ! they seem pathetic like those who go about begging from door to door, unaware of their own rich heritage. That is why the transitory objectless state in spite of being experienced in the waking life is not enough to dissolve the appearance of the world. For the same reason, the *Nirvikalpa* (objectless) state of a child is not able to overcome ignorance and to destroy the world-appearance for him.

"O Astāvakra ! Only that knowledge which can discriminate can overcome ignorance (Savikalpa). Such a knowledge alone can make one realise the self. When the self is pleased by meritorious deeds during many lives, one feels the desire for liberation. Otherwise, an infinite number of lives can come and go in vain. First of all, it is difficult to be born as a living being and beyond that, it is still more difficult to get the human form. Once having been born as man, it is even more

difficult to have intuitive intelligence. This is so because among the immovables, the living beings do not form one hundredth part and man does not form even one thousandth part of the living beings. There are millions who are like animals, They cannot discriminate between good and evil, merit and demerit. Many millions are after pleasure of the senses. They prefer to go into the round of birth and death, being intoxicated with the so-called learning. Among those, a few are intelligent enough, but in their ignorance they believe that non-dual self-essence is nothing but mere void or nothingness. They remain atheists and that is what is happening to many. How can such unfortunate beings, having been blinded by their ignorance, realise the non-dual Highest which is veiled by its own *Māyā* power or *Sakti*? Some others understand it, yet fall into wrong thinking due to their dogmatic beliefs and false views. How strange is the power of God that man throws away the precious jewel (Cintāmani) because of false thinking! Only those fortunate ones with whom God has been pleased on account of their devotion, resort to real faith and right thinking and free themselves from all the rounds of *Māyā* or illusion. It is through a deepened faith in the non-dual reality that they ultimately realise it.

Let me tell you, O Astāvakra! of the way in which people attain the Highest. Please listen.—He is fortunate who accumulates good deeds during many lives and feels inclined to worship God. After that, he applies himself to the devotion of God which brings him the realisation of the vanity of the senses and he desires to achieve the Highest goal of life and pursues it actively. When his sincere desire to achieve the Highest and his realisation of the vanity of things is combined with a meeting of a Guru and his instructions, knowledge of the Highest dawns on him. But all this is indirect knowledge. Now, he also knows that the non-dual essence is like this. He begins his discipline with meditation on this. Right thinking, begun in this way, gradually becomes more firmly established and removes all doubts from his mind. The removal of doubts from his mind leads to definite knowledge about the Highest and gives him a strong, unshakable faith in it. With long

practice and sincere effort his mind gets in tune with it. When mediation becomes steady and without any movement of thought and matures into a trance, the seeker realises the non-dual essence. After that, the mere memory of it brings him the direct realisation. That non-dual essence is none other than one's self. When such direct realisation comes, that very moment the cause of world and all related phenomena disappear. Deepening of meditation means calming of all thought movements. Thought-forms are varied while the state of *Samādhi* is one and identical. Quietening of thought-activity means that the mind neither wanders nor gets fascinated by outward things, and when the mind is quiet, self-awareness is experienced as a self-evident and self-established fact. When one has rubbed off the drawings from a wall, the wall as the original background stands self-evident, one does not need to bring another wall from somewhere. Likewise, when all the activities of mind are over, the mind is naturally at rest (Nirvikalpa). The realisation of self-essence means nothing but this. It is not an achievement of something lying here or there. It is here that many scholars get confused. It is however realised in a moment by the wise. O Astāvakra ! One can distinguish three grades of seekers.' The best one realises Brahman during the course of instruction. Hearing the words inspires the thoughts and focuses the mind. He does not have to struggle to reach it.

"Let me tell you of my own experience."

It was summer-time. The whole universe was aglow in the clear blue moonlight. I was sitting alone with my wife on a luxurious couch in the garden in front of my palace. Far away, from heaven, the words of great Saints regarding the non-dual nature of reality fell on my ears. Soon realisation dawned upon me. I pondered over the words, got into the very spirit of them and realised the truth about the self. I got into this realisation within half an hour and later remained in an objectless trance for three hours. I felt dissolved into an ocean of highest bliss, Coming to self-consciousness, I began to think after a while : "To-day of all the days, I have realised the wonderful, unheard of ocean of bliss. I will get back

again into that state, since even the pleasures of heaven are not equal to nth, minutest fraction of this joy. Even the joys of attaining the world of Brahmā (the creator) are not comparable to it. How is it that I wasted all these years of my life in vain. It was just like begging from door to door for a handful of flour, forgetting one's rich heritage. This is how people live and waste away their lives endlessly to seek worthless pleasures of the senses, ignorant of their self-essence which is the very source of all joy. How strange ! Now, I am through with seeking joys outside ! I will now drink unrestrained of this highest bliss. Now is the annoying daily routine of life ended. What does one gain by it ? It is as monotonous as trying to pulverise fine powder. All this is insignificant and not worth attending to. Just look at the same food, the same garland of flowers and the same couch. What is interestingly new in them ? And what is fascinating in them ? The same ornaments and the same women ! One repeats the same old pleasure. How senseless all this is ! How is it that I too did not feel bored with this uninteresting routine all these days ! O, what an infatuation ! What folly !

"O Astāvakra ! Thinking like this when I was about to withdraw within, disregarding the world outside, a good thought came to me : "How is it that my mind is deluded still ? How can I think of doing anything to bring about that bliss when it is all-pervasive ? What have I to reach up to after all ? And what was unattained by me in the past which I can attain now ? What can be the way and the means and the place to find it ? And even suppose I get something now which is not within my reach to-day, such a thing cannot be eternal and all-pervading. How can partial activity be thought of in the infinite consciousness ? Body, senses and mind are illusory like a dream. Since I am partless homogeneous consciousness, they all belong to me nevertheless. What will happen if just one out of many minds withdraws itself ? Do other minds not so withdrawn, belong to someone else ? They all are one and belong to the same identical consciousness or spirit. It is pure

* Not recognising the difference between pure formless knowledge.

consciousness, the Highest which illumines all minds whether withdrawn or not. Why should I get involved in withdrawing one single mind? The nature of spirit or "I" as pure consciousness is such that it cannot be withdrawn or restrained from its outward-directed activity even if all minds somehow got into the state of withdrawal. How can one even imagine the withdrawal in the case of "I" which is far more boundless than space. Similarly, how can one think of trance and absorption in "I" which is full and pure joy in essence. What evil or good can be attributed to this which is saturated with bliss and more pervasive than space itself? What kind of action can it be? Does it matter even if some good deeds are performed or not performed since "I" am the basis and source of all illumination? It illumines the white as well as the black deeds. "I"—ness transcends all "oughts", "I" have nothing left to be done or undone. Hence, what is the use of withdrawing the mind? "I" being full and perfect is the very existence and is filled with infinite joy in both withdrawal and projection. Why should I bother about mind and body? Let them follow their track according to their past disposition (*Samskāras*) and thus attach or detach themselves from objects. What loss can come to "I" which is absolute, unrelated and blissfull by withdrawal or non-withdrawal of mind, and what is to be gained by this?

"This is how I achieved self-realisation. Since then I am quite at peace with myself and have become the very home of bliss. This sun of illumination does not set, and so I am ever full and perfect and detached from all. And so I have told you of the state of the seeker of the highest kind.—The seeker of the middle grade needs all the three, listening to the words of Guru, meditation on them and firm conviction in them. Wisdom comes to him after all these. While the seeker in the lowest grade realises the Highest only after thorough discipline during many lives. Objectless *Samādhi* with fullest consciousness is a rare thing, while many get into an objectless trance without proper self-awareness, but it is all useless. It often happens that while going on the road one sees many things without attention, naturally, they are not known and one

remains ignorant of them. That is why a Samādhi of long or short duration is useless without the realisation of self. True awareness of self lies in being without any stir or distraction of mind. Even though self is the basis of all limited knowledge, it remains unknown being veiled by activities of thought. And the same is recognised in self-awareness later. One does not need to bring anything from outside. This is how one realises the self in the above manner. Since you have listened to all this, you will know how to comprehend it. You will then be fulfilled by self-realisation."

Having instructed Astāvakra as above and having shown him the respects due to him, King Janaka gave him some order. Astāvakra returned home and meditated on what he had heard. When he was fully convinced of the truth of it, he realised God. All his doubts were cast aside. He then achieved the state of being liberated while living (Jivanmukta)."

Chapter XVIII

THE GIST REMAINS UNEXPLAINED

"O Great one ! What you told me seems too difficult to penetrate. I still do not comprehend how the object of thought is of the very nature of consciousness."

Sri Dattātreya said : "Parasuram, I have told you how one realises the pure consciousness (the objectless state). There are many opportunities to experience this even in daily life. However one does not recognise it, being deluded by objects. Only men with subtle insight know it. To make a long story short, I will tell you the gist of it. All objects are known by the light of consciousness, but the knower is never known as object. Consciousness exists in its own right even without being conscious of objects. You should bear this in mind. The mind is, therefore, known as pure consciousness without the need of consciousness of objects. It is knowable because illumination and knowledge are its characteristics. If it needed something other than itself to know it, that something would need something else as an instrument to know it and that again something else and so on indefinitely. Nothing will thus be known and illumined at all.

"Or, let us look at the question from another angle. Are you conscious of yourself while you are conscious of an object. i.e. knowing an object, are you ? In truth, it is quite pointless to ask such a question if one really remains unconscious of himself. How can you desire your own liberation while you are as nonexistent as a flower in the sky ? And how can one reach the self if it does not exist ? You may argue that although "I" am the basis of all knowledge, I still do not know myself in a distinctive way since I cannot know myself as distinctly as an object. The fact is that it is the very nature of the self to be the basis of all knowledge and therefore not knowable in a distinctive way. Why do you not rea-

lise this ? In spite of knowing this, why do you fall into illusion ? Knowledge of objects differs according to the quality of the object, but since the knowledge of self is through itself, it has no such distinctive quality. Suppose you argue that you are conscious of the self only when you are conscious of the body, that would mean that you are conscious of the self only so long as you are conscious of the body i.e. as long as you illumine your body. But you exist in spite of being conscious of your body. Compare this with your own personal experience. When you are conscious of things other than your body, are you, then, conscious of your body ? You are self-conscious at the moment, but not through body. And since the reaction to the consciousness of every object makes you self-conscious, all these objects would become the essence of your selfhood. This is exactly what one must accept from your standpoint. You will then not be mere body but everything. Therefore, it is confirmed that the essence of the knower is in no case the known—the object—, since the forms of knowledge along with the object change every moment. The knower is always the witness, the self—the seeing or witnessing in essence can never be the known. It is self-illumined, though it is beautified by the known—the presence of body and the distinction of space and time. It has, however, nothing of these objective appearances. I want you to be clear about this : The self is pure consciousness, that which one realises when the stir or vibrations of thought are absent, or when the mind is in its peace and tranquillity. The root cause of world appearance—Māyā or ignorance—will be dispelled only if one has realised the self-essence even though he may still be conscious of body and other objects. This is liberation. Liberation is neither on the earth nor in the underworld, nor is it somewhere in heaven. Whatever one realises when one has transcended the activity of thought or thought forms is liberation. Since this is the essence of the individual, it is either attainable here and now or is it ever unattainable. One is fulfilled as soon as he has got rid of the delusion of his being involved in the world. There is no other liberation. Whatever is achieved by active doing is impermanent. If liberation is something different from the knowledge

of the self, it is non-existent as the horns of a hare. How can there be any liberation which is other than self-realisation? If it were the realisation of something other than the all-pervasive self, it would be something like the reflection in a mirror. Such a realisation would be negative. Liberation is understood as the destruction of bondage while truth that liberates is positive.

"One may again argue that reality is both positive and negative, that it both is and is not. But such a thing is hard to conceive. One may still argue that the dream objects are real in the sense that they are experienced and unreal in so far as they are cancelled in the waking life. The reply to this would be that the real is never contradicted even in a dream and whatever is even supposed to be contradicted is unreal. Dreams are contradicted in conscious life and can never be classed as real. Consciousness as such can never be imagined as non-existent, for even to imagine it to be non-existent, consciousness is necessary. If realisation of anything other than self were to bring about liberation, it would never be something real. Liberation is best described as a lonesome, pure awareness of the perfect self-essence, and there is an effortless realisation of it as full, self-suffiicient consciousness as soon as consciousness of objects is cleared off. Illumination of objects is the narrowing of consciousness. In the absence of it, consciousness remains self-sufficient, with no limitations. If you say that consciousness were limited by time and space, would these limiting adjuncts be conscious or unconscious? Unconscious matter by its very nature cannot limit consciousness while consciousness also cannot do so, being identical and all-pervasive. No other limitations can possibly be conceived. Whatever is experienced as limiting consciousness in the daily life is itself illumined by this pervasive consciousness. Consciousness cannot limit itself nor can this be proved since one cannot transcend consciousness. All this would be possible only when once we accept the position that consciousness of an object is possible without the subject. But such a position is self-contradictory. No proof of anything is possible without

the conscious subject. Existence without relation to consciousness is inconceivable.

"Some say that space and time are related to consciousness only in parts and not as a whole, that they touch it only in a part and hence they limit consciousness. This too will not stand since that which is not related to consciousness would be as good as non-existent. Nothing can be known without the light of consciousness. In short, the whole world of objectivity is as if contained within the ocean of consciousness, everything is within its sphere. No object, therefore, can ever be the limiting factor to consciousness. You must fully understand that whatever is illumined by consciousness must be of the nature of reflection in a mirror. It is not possible for two things to exist in each other, otherwise objects could not be distinguished from each other.

Moreover, I have already told you that all external manifestations are of the nature of illusory appearance. How can they have an existence independent of consciousness, being themselves dependent upon consciousness to be illumined? The reality is that the conscious spirit truly manifests itselfs as so many things."

Parasuram fell into even greater doubts after all this. He did not grasp the essence of what was told to him and began to raise objections. He said : "O great one! All that you have told me seems impossible. (1) How can identical pure awareness appear as so manifold? Consciousness and the object of which one is conscious are different things. This is so self-evident. Even accepting that consciousness is self-illumined and illumines others, what it illumines is something different from itself. One sees that light and the objects it shines upon are different, as it must be in this case. And also it does not agree with my experience that objects are of the same nature as consciousness. (2) King Janaka maintained that objectlessness (pure consciousness) is arrived at when all thought-activity is quietened, and this very quietening of thought-activity implies dissolution of the world and the realisation of the self. All this sound true, but how is it to be arrived at? The mind as an instrument of self is absolutely

necessary for knowledge as well as action. If that is absent, the self could hardly be distinguished from dead matter. Moreover, mind is the cause of both bondage and liberation of the self. The objectless state is liberation and the opposite of it is the bondage. Man's mind cannot be the self since it is only an instrument. When this instrument is present, the duality of subject and object remains in the state of pure awareness (Nirvikalpa Samādhi). (3) It is commonly accepted that when anyone is deluded or falls into an illusion, the object of illusion is certainly false, but the fact of being in the illusion is not so. From all this, the absolute non-duality of the real is not at all proved. Moreover, one has not seen a non-existent thing producing any visible effect. The objects of the world are stable and produce visible effects. How can they be considered to be false ? If everything is illusory, then how does one make the distinction between true and false ? How can people fall into identical illusion ? Please explain this to me clearly."

The all-knowing Dattātreya was much pleased to hear these simple questions and he said : "O Parasuram ! Such questions have been put to me many times. It is also proper that you have asked them. It is quite natural to ask questions so long as doubts are not cleared and the mind is not satisfied. How can the guru know what is going on within you unless you question ? Everyone has a different approach, and so it is with their questions and the ways of thinking. Non-one can be freed from his doubts till he has expressed his opinion. Only one who questions can reach certainty and definite knowledge. It is the seed of right instruction and knowledge. How can he understand who does not express his doubts. Hence, one must always put his doubts before the guru and have them explained. Now, let me answer your questions one by one.

(1) "Just as one and the same mirror assumes many different froms due to reflections of objects in it, so it is with pure consciousness. Does not the mind in dream experience itself in the triad of seer, seeing and the seen ? What is the difficulty in understanding that pure consciousness creates and illumines various forms through thought-activity on its own

essence ? Consciousness or knowing and the known are distinguishable even in dreams, and yet they are also illusory. Why is it difficult to accept the same regarding the waking state ? When we are awake, the light and the objects illumined by light are both easily distinguished, but one may perceive objects even without vision. It is possible to perceive them through other means. Do not the blind perceive an object by their sense of touch in the absence of light ? It means that the object is different from light, but if it were solely dependent upon light in order to be perceived, it would not be different from the light. If you argue that perception of form and colour is solely dependent on light and yet the light and form are distinguishable as two, in the same way one can distinguish between the knower and the known. But your argument is in vain. The fact is that form may be perceived without light, one can recall form from memory. As soon as the imagination is stirred, various forms become evident. Your example thus does not fit in with consciousness in so far as one can perceive forms without the help of light through memory. Light of consciousness is not one-sided like the other light. Nothing is knowable without the light of consciousness. Just as reflection is not possible without a mirror and a reflection cannot exist unrelated to a mirror, so there is nothing unrelated to consciousness. One non-dual consciousness alone exists since objects are not distinguishable from consciousness.

(2) "Your second question concerns the mind. Even the mind is not distinguishable from consciousness. Since the mind is not easily distinguished in dream during a dream, so also when one is awake, it is not different from the objects. The mind has been accepted as an instrument just for the sake of convenience. It is as imaginary as an axe needed to cut a tree in a dream. The function is as illusory as the instrument. Has anyone broken the horn of a man ? The objects of the mind are as illusory as the percieving instrument. It is the power of consciousness as mind which brings about the dream-activity as well as the waking state. Apart from consciousness (the power of seeing), there is no other mind which function and effects anything. It is pure consciousness which

creates this triad of the seer, seeing and the seen and thus distinguishes itself from the instrumentality of the mind, out of creative freedom. Sometimes, it also remains in its pure objectless state. Pure consciousness being self-sufficient, is self-illumined due to its quality of consciousness. It is therefore not possible to compare it to space even. Self is perfect, subtle, without stain, without beginning or end, formless and the basis of all, unattached and absolute like space. It is also pervasive inside and outside all things like space. The only difference between the two is that space is not conscious. If space were conscious, it whould be the self. Except for this, there is no difference between the two. Just as for an owl, the light of the sun is darkness because of the defect in his vision, so an ignorant person considers space to be the self. The wise know what they mean when they describe the infinite consciousness as space. The transcendent consciousness *Tripurā devi* manifests herself in various forms by self-limiting herself through her own unlimited freedom, just as infinitely varied images are projected in dream. Even this appearance of varied forms is due to a limited standpoint. She remains herself, however, from the point of view of pure consciousness. It is just like a magician who creates many things out of one for the audience, for him, however, it is just one. Pure consciousness for itself remains identical. In essence, it is homogeneous, undivided. By the power of its own *Māyā-sakti* it contracts itself and projects itself into various limited forms. The veil of *Māyā*, again appears from the limited standpoint. The power of creating illusion in the case of a juggler has a deluding effect on others but not on him. Well, let it be. This infinite might (power) in consciousness or self is due to its *Māyā-Sakti*. Do we not see in our daily life that many yogies and charmers perform many wonderful things even with their limited powers ? If we see this with our own eyes, what can then be impossible for consciousness (the self) ? Limitation of consciousness is nothing more than identification with limited things that is attaching ego-sense to limited things. It is the same as ignorance. In brief, O Parasuram ! I have aften repeated before you that pure conscious-

ness manifests itself and appears as many because of its own infinite power. Please do not forget this and do not doubt it. Many scholars get confused here. They cannot and do not turn their gaze towards the self because they are interested in external things. This, too, I have often told you. Whether the guru tells the truth or not, so long as one does not try to seek its meaning with one's own inward sight, he does not find it. Mere verbal knowledge is quite useless. That is why I have been asking you to seek within yourself. Pure consciousness remains always in its originality and essence without becoming the other (object) in becoming conscious of objects. This transcendent consciousness is different from unconsciousness—matter. It is really the I—consciousness. This is known as the peace of the self. Unconscious objects can never appear without the light of consciousness, hence they do not possess "I—consciousness", the rest and the resort of the self. Since self-consciousness alone remains self-illumined without needing to be illumined by others, it really possesses the quality of "I—consciousness". All the objective appearances are reflected in it as in a mirror, while it is untouched by any distinction and limitation. What can limit consciousness ? There is nothing capable of limiting it. Pure consciousness is the fullest illumination, this is its infinite "I-consciousness". All this, therefore, Parasuram ! is indivisible, homogeneous consciousness, pure awareness. It is called by various names because to its power, at the time of instruction. And this power is identical with it. There is nothing distinct or separate from consciousness. Just as fire has the qualities of both heat and light, so consciousness is one and homogeneous in spite of the two-fold qualities of the power of infinite freedom of expression and the awareness as the sense of "I". The nature of its Māyā or Sakti which creates such wonderful and unbelievable things is this that consciousness does not give up its unitary essence in spite of its different appearances which are all created upon its own essence. Limitations of consciousness is objectivity, this is ignorance, unconsciousness and matter and that is also the *Prakriti*—nature, manifest as well as unmanifest. The great void, absolute non-existence,

space, darkness or primordial creation are different names for this original limited appearance or manifestation. When the consciousness of "I" and "this" in the infinite and pure, perfect awareness becomes partial due to delusion, this narrowing in the pure consciousness is known as space. Space is the same as consciousness from which the sense of "I"—ness has been removed. This is the fundamental cause of worldliness which appears in many different forms to the ignorant. Parasuram, try to understand that what appears as space is the pervasive consciousness for each soul within it. The space appearing in someone else's body and yours as well is blissfull self-essence. When one limits it by his own limited self-consciousness, it is known as the mind. As such, it is nothing but the self. Now, this limitation which covers or conceals the self-essence is the mind from the standpoint of ignorance, and the mind is the knower from the standpoint of consciousness so covered or concealed. Now, further complications start due to the projection of hardness, denseness and impurity on the tender and pure aspect of the consciousness so covered by the unconscious materiality. Thereafter, it manifests itself as space and the four elements like fire, water, air and earth. Further, it contacts the body which is composed of these elements and becomes body-consciousness or the soul. As a soul, it illumines the inside of the body like a lamp within a jar. In this manner, a ray or an aspect of consciousness illuminess and pervades the body and "I", the self, remains hidden within, like a lamp. Just as light streams through the holes in a jar, so consciousness streams through the sense organs. Actually, there is no outer or inner aspect in the case of light or consciousness. It only appears to stream out and remove the veil of materiality through its power of knowing. The function of mind is to remove the veil of unconsciousness. When pure consciousness is functioning thus, it is the same as the mind, and the same is the self in its purity. The function of consciousness as mind is to dispel the darkness and this is known as *Vikalpa* or activity of the mind. After all these activities are over and calmed down, whatever remains without any ruffle or modifications is the self or the transcendent consciousness which leads to

liberation. Parasuram, please do not doubt that ignorance will still continue even after the activities of mind are calmed down. In reality, there has never been any veiling or covering anywhere. It is just imagination. Just as in a day-dream, one may imagine himself defeated by an enemy, imprisoned and killed, but all this dissolves as soon as the day-dreaming is over. A day-dream does not leave any residue behind, it is without any foundation. Likewise, O Parasurām! since the beginning of time, no-one has been in bondage. Please show me where such a bondage can be? To think that there is such a things as bondage is really the greatest bondage. It is as dangerous and fatal as the fear of an imaginary bugbear which kills a child. So long as one has the illusion of being in bondage, no-one can redeem him from the world in spite of all efforts and intelligence. Who is bound? And where is the bondage? And how can pure and spotless consciousness like space be bound? If the self can really be bound by the reflections in the mirror of its pure awareness, the reflection of fire can also burn a thing. Besides these two false beliefs that there is such a thing as bondage and that there is such a thing as mind, there is no other bondage for anyone anywhere. So long as one is not thoroughly cleansed through right thinking, no-one can help him to destroy the phantom of the world, not only can I not do so, but even Brahmā, Vishnu and Siva in person, not even the Goddess Tripura, the very personification of knowledge, can help him. Parasuram! Abandon these two false beliefs. In short, it is not proved that there is duality even though the mind is there in the form of thought-activity in the state of pure awareness since the essence of everything is self. The mind is indissolubly related to the consciousness of objects. When all such activities are over, what is left is the pure consciousness or the self.

(3) "In the example of mistaking a rope for a snake, the rope is real, not the snake. The cancellation of the snake does not cancel the rope, so one is later aware that he was under an illusion. Now, suppose such an illusion were to be

experienced in a dream. Since the rope is as illusory as the snake projected upon it, the experience of being in an illusion vanishes without a trace. Hence, when objectivity is understood rightly, its knowledge being of the nature of awareness, is not different from the conscious principle-self. There is no possibility of dualism. If you argue on the basis of self-evident daily experience, I can only reply that one feels exactly the same in dreams too. Vividness is experienced even in dreams. Hence, why call dream as false and the waking state as real? The difference between the waking state and a dream is only this that one realises the falsity of a dream when awake, but not the contrary. But that does not prove the reality of the waking state. Do you not experience dream objects as stable and effective in the dream as they appear stable and effective in the waking state? One is not awake in a dream and in the waking state one does not dream. But each is real and effective in its own way. There is no doubt about it. If you think it over, you will realise that there is no difference between a dream event and an event in the waking state. All the events of the past are like dreams, likewise all the events of the waking state have stability and effectiveness for the waking state like the creation of a magic web. On that account, one cannot call it real. Between this, an ordinary man does not distinguish, as he has not the correct discrimination between what is true and what is false. Truth is that which has not the least possibility of non-existence. What is your definition of falsity? That which appears at one moment and is gone the next. On the basis of this very definition, does not also the world become false? Please, tell me. All this disappears with the disappearance of the world and it is non-existent. Understanding this, one finds that there is no possibility of non-existence of consciousness or awareness. In the case of the world appearance being manifold, the appearances seem to exist side by side with others, but in the course of time, everything disappears one by one. But can you even imagine complete absence and non-existence of consciousness? There must be some consciousness to experience and assert that nothing exists. If one were to say that at a particular time

nothing appears or exists, in the very consciousness of the statement there is its awareness. Hence, pure consciousness alone is the reality and truly existent. Now, let me tell you briefly the distinction between truth and falsity. Truth is best defined as that which is self-illumined, that which needs nothing else than itself to be known, and whatever is contrary to it is unreal or untruth. This seems to be the simplest definition. The definition that truth is that which is never contradicted is not correct, since it admits exceptions. The knowledge of the rope which contradicts the illusion that it was a snake, if it does not arise at the moment due to certain circumstances, will lead one to believe in the reality of the snake according to the above definition. The contradiction of a thing means knowledge of its unreality. But it often happens that one falls into illusion about things which really are, so also one can believe in the reality of a thing which in fact is unreal. Such exceptions cannot be brought against our first definition. If consciousness is non-existent, everything is non-existent. But if someone wrangles that if nothing exists, consciousness also is non-existent, he should understand that the very statement involves the non-existence of himself, too. In that case, what is the point in arguing. A person who doubts the existence of himself, because it is not known objectively, need not worry about correcting others. If he still believes in it, then even an unconscious stone can argue and instruct others. Anything does not become real simply because it appears. There is no doubt that all the ways of intellectual knowledge are illusory and vain. But it is to fall into still deeper confusion to accept the illusion as truth. O Parasuram ! I have been telling you about this greater illusion so often. This sort of illusion continues till one has not felt the unreality of things objective. This objective appearance has come to stay as real for many. But just as when the true knowledge of mother of pearl is gained, the illusion that it was silver fades, likewise, it becomes evident that all the so-called knowledge is illusion as soon as one realises the self. As the illusion of blue colour in the sky is common to all, so also the illusion about this world appears to all because of the identical defect. What is

strange in it ? Simple awareness of oneself as pure consciousness alone is true knowledge".

"Parasurām ! These are the logical answers to your questions. It is now right for you to get fully convinced and to arrive at a definite understanding. I will answer how active life in this world is possible after one has been liberated when you have understood the above.

"Now, listen closely. Liberated person are also classified into three grades. Those who have realised the self but who continue to suffer the pleasures and pains of life according to their destiny (Prārabdha), are known to possess a lower grade of wisdom. Some others go through the sufferings like the first but remain unconcerned as if it all were a dream, they are of the middle grade. While those who remain invulnerable and firm in spite of strange and innumerable sufferings due to destiny, are the wise of the first grade. They never get disturbed despite unlimited suffering. They are not perturbed at strange happenings, nor are they overcome with joy over some very pleasurable event. Remaining ever tranquil within, they lead their lives like all mortals. These are the truly wise persons. This is how the lives of liberated persons appear different and varied due to difference in intelligence, lack of maturity of realisation and the inscrutability of destiny. They also live their daily life; it does not cease to be".

Chapter XIX.

THE STRANGE WISE MAN

The strangeness of the external behaviour of wise men is due to difference in intelligence, difference in disposition and the variety of means they use.

Having heard the reply to his doubts from Sri Dattātreya, Parasurām asked questions relating to the daily life of the liberated. He said : "Please expound upon the point that maturity of knowledge depends upon intelligence. Realisation of the self is identical for all, and since this is the characteristic of the liberated, it is this one has to seek. How, then, does difference arise in the maturity or fruition of realisation due to difference in intelligence ? Is there also difference in the means of knowledge ? Please make all this clear".

Soon, the benevolent Dattātreya started to explain : "Parasurām ! Please listen. Let me tell you the essence of it. There is no different in means, hence there is no such thing as different means. There can, however, be difference in fruition due to difference in the application of means. When the means have been fully and sincerely applied, fruition of knowledge comes about almost accidentally. If the means are not adequately used, it is natural that fruition may not be adequate too. Truly speaking, no particular kinds of means is needed to attain the self-knowledge. Wisdom can never be a matter of achievement through efforts and discipline. It is self-established, it is there. Consciousness means knowledge and wisdom and is eternally self-cognised. What effort and discipline are needed for that which is awareness and realisation itself ? It is, however, not recognised at first, having been drowned in the muddle of a thousand desires and cravings. So, what is needed is to still the mind, this is the pure water—as means—needed to wash away the dirt of cravings and dispositions. The casket of consciousness is closed so that efficient

(right) thought is needed to pry it open. When it is opened, the ever-shining jewel is there. Hence, O Parasurām ! All means and disciplines are advocated and exercised with a view to clean the mind or consciousness of cravings and desires that pervade it. This is the only use of the disciplines. The purity or impurity of intelligence depends upon the quantity and quality of desires. To the extent one's consciousness is covered with dirt or impurity, to the same extent he needs to use discipline and make efforts. The cravings and desires are varied, however, let me ennumerate the main ones :

(1) Guilt or sin.
(2) Activity—dispositions due to karmas.
(3) Cravings and desires.

Lack of faith in the scriptures and the revelations is the first fault and is suicidal. Unfavorable circumstances is the second in the same class. It is often observed that many experts in arts cannot reach the Highest, in spite of contact with saints and knowledge of the scriptures, because of this impurity. They believe that no such thing as the Absolute, the Highest, exists, that such a thing is imposible, and even if it were to exist, it is unknowable by anyone at any time. They not only hold such beliefs, but, on the top of it, they believe that if such a thing is known, it is really not the Highest and that such knowledge cannot liberate man. They go on doubting in the above manner. This sort of fault is known as lack of faith. This is the greatest of all the obstacles. There are many such scholars of scriptures and experts in arts who continue in the round of life and death, being prey to these faults. There are others who begin to raise unnecessary objections at the time of instruction because of the impurity of their unmeritorious deeds in the past. The guru may explain the truth in all clarity and intelligence, but the seeker is not able to understand it. This is due to the effect of past disposition. Such past dispositions are difficult to conquer, even with control of desires. Then comes craving and the compulsion of duty. "This is my duty and that is what I must do" and similar strong beliefs. It is of infinite variety. O Parasurām ! Who can count the waves in a sea ? Or dust particles on the earth and

stars in the sky ?, It is difficult to say how many desires one has. This is the third kind of impurity. It is more extensive than the sky and stronger and firmer than a mountain. It is also known as false hope. It is on account of this that many become mad and burn in the fire of misery. Only rare great saints have freed themselves from it through their intense detachment and strength of Yoga and are really calm, rediating peace from all over their body. When the mind is over-powered by these three dispositions, it cannot see the light of consciousness. It is discipline which frees one from cravings or dispositions. It is posible to be freed from the first craving by arriving at the correct conclusion through right thinking. The second one is overcome in one or more lives with the grace of God. No other means are of avail in this case. One is freed from the third craving though detachment. One's insight depends upon the strength of the third disposition. But the main factor in bringing about liberation is the desire for liberation, without this yearning all listening and meditation is useless, Of course, one can talk eloquently about what one has heard, but eloquence cannot lead one to the Highest. If one has not the sincere desire to be liberated, all listening and meditation prove as useless as decorating a corpse with ornaments. So also is the lukewarm desire for liberation. The mere thought of doing good deeds is not really effective. All deeds done with the expectation of reward are not effective in liberation. Who does not desire happiness ? And how does it help them in getting liberated ? There must be an intense desire for liberation, then only the result is immediate. Such an intense desire is equal to all disciplines put together. It alone is the main urge to bring other disciplines to play. Such an activity alone is called readiness. Just as a man overcome by extreme conflict does not seek anything except peace and calm, so also when one does not look up to anything except liberation, then only it becomes effective for fruition. One can get intensity by cultivating an attitude of seeing imperfection in all the things of the world. Intense indifference or detachment slowly intensifies the desire for liberation. Realisation of imperfection in things brings about detachment towards objects,

and this in turn creates the desire for liberation leading to readiness. Readiness is best defined as an intense application of discipline. O Parasurām ! Such intensified activity alone brings wonderful results."

Hearing all this, Parasurām again doubted. He raised objections. "O Great one ! You emphasised the companionship of saints in the beginning as the means to liberation, now you lay equal stress on the grace of God and cultivating insight to see defects in things. Which of these is more important and also the main thing ? How is one to attain the Highest ? I am also convinced that nothing happens of its own accord. Please make all this clear".–

The compassionate guru Sri Dattātreya replied : "Let me tell you the chief means of liberation. The Goddess Tripurā, the pure consciousness, out of her own power created this world upon its own self-essence, like reflection in a mirror. She herself assumed the form of a golden egg and created the ocean of learning like the vedas in order to fulfil the souls who become impure due to the eternal unconsciousness. The souls are naturally endowed with strange desires and dispositions. In order that the souls may realise their good, she created various kinds of fruits (results). Every soul is naturally prone to perform good and bad deeds which leads to birth in human form according to the nature of actions performed, passing through different grades of living forms. Here in the human form the seeker begins to perform deeds with a desire for results, out of his compulsion from craving for results. In order to see his desires fulfilled, he consults the scriptures, and so he sees some defects in this kind of life. This leads him to reflect and he begins to think out what he ought to do, and he goes to a saintly person for guidance. He hears about the greatness and the glory of God from him, and the grace of God comes to him, it being the right time for the fruits of his meritorious deeds to ripen. He is thus drawn towards liberation. In short, he comes to contact a saint and begins to step up the ladder of liberation due to the effect of his past good deeds. This is how companionship of the saints is the main cause for liberation. Of cource, it is also observed that some attain this

wisdom accidentally like falling of a ripe fruit due to intense penance and the effect of great meritorious deeds.

"Parasurām ! This is how one attains to wisdom in different ways due to using different means. So also the state of wise men can differ according to the degree of intelligence, the degree of impurities in the form of past dispositions and the use of more or less of the means. Those who have a thin film of impurity on their mind, get the wisdom with a little effort, but others whose mind is greatly covered, need to practise discipline for a very long time. In the case of those whose mind is dense with impurities, they also need continued effort for a long time, That is how one finds different ways of life among those who have attained wisdom. So you should understand that the difference here is maturity of mind. The life of a seeker will go on changing according to the quantity of impurities of mind which are being removed. Let me show you concretely how this differs. Brahmā, Vishnu and Siva are wise from birth, but their ways of behaviour are different due to difference in composition of *gunas* (i.e. consituents of character). One, however, cannot say that they have impurity in their mind because of diversity in behaviour. Just as one cannot change the colour of body from white to black, it is impossible to change the character of a wise man. This is all due to the character and consitution of *Prakriti* i.e. *gunas*. O Parasurām ! Let me turn to myself. I am the third son of Sage Atri. But look at us three brothers. Durvāsā is different from Chandra and I am different from both. Durvāsā is ever full of rage and anger, while Chandra is given to the life of love and luxury, and I live the life of absolute detachment. —Take another example, Vasistha, the sage, is known for his love for rituals, while men like Sanaka and others, are hermits and monks, and Nārada is full of devotion and love for God. Sukrācarya was a poet and ever ready to protect the titans, while Guru was the protector of the Gods, and Vyās, the learned in the art of discussions and argumentation, is an expert system maker. King Janaka rules a kingdom and Jada Bharata lived all his life in forests wearing only a loin cloth. Like these, there are many wise men who live and behave

differently according to their character and consitution. Let me tell you the secret of it. Let us recall the three kinds of impurities related before. Out of these, the second one, lack of intelligence, is the greatest of all. They are really wise who do not have the trace of it. With them, the first impurity also gets removed easily, but not their cravings and desires, if discipline has not been applied. But, Parasuram! This does not, however, create any obstacle for the seeker of wisdom and knowledge. Detachment and discipline are not of much use to such people. They also do not need to meditate or go into trance. They grasp the real as soon as they listen, it brings meditation and fixation automatically, and thus all their doubts are removed at once. Such persons are—like King Janaka—liberated while living. They have very pure and subtle intelligence, hence they do not need continued practise to end their cravings and desires. Since their cravings are not hindrances to knowledge, it has not been ended completely. They have realised the Highest, but their life continues in the old course, according to the effect of their past dispositions. In no case, however, are their minds polluted or involved in things. Such great persons are known as "Bahu Manas" (the many-minded). Those whose minds are infatuated with ignorance would not realise the Highest, even if the Great God Mahādeva were to instruct them. So also those with whom the first defect of guilt is very strong, do not attain the goal. While those who have less of the first and the second defect and in whom the third—the cravings—are quite strong, attain wisdom after patiently listening for a long time, with meditation and through great struggle and suffering. Since their life is spent in discipline, their sphere of action is small. They completely destroy their cravings in the end. And then, they are as if with "No-Mind". Such seekers are of the middle grade and are described as those whose mind is destroyed.—The group whose discipline and practice have not matured, with whom some cravings yet remain and whose mind has not yet been destroyed, are of the third grade and are called "Those with Mind." These persons are men of knowledge while the other two are

the wise and liberated though living. The men with knowledge alone suffer all the miseries that come to them and are even subject to their *Prārabdha Karmas.* They are liberated after death. Those who are known as "No-Mind" have conquered their *Prārabdha.* O Parasuram! Let it be known that pleasures and pains one meets with in one's life are the sprouts grown from the seeds of *Prārabdha* on the soil of the mind. The ones with "No-mind" have destroyed the power of *Prārabdha* due to the soil of mind being absent like the charred seeds. Now, those with many minds are like those very intelligent and active persons one meets in life who are busy in more than one thing at a time. Ordinary men follow a single route, i.e. are active in one direction only. Their action, thought and speech are directed on one track at a time. Though mind is one, it expresses itself in these three ways. The realised soul of the highest grade goes about the activities of life fearlessly without swerving from the awareness of his self-essence. One knows very well how a teacher understands and knows those who misunderstand him, those who mispronounce his words and those whose thinking is unsystematic. Moreover, you know from your experience how your enemy Sahasrārjuna fought against you with all his thousand hands, each having different kinds of weapons, without making the least mistake. Just as these men of the world having many minds are able to perform all actions in correct succession, so is it with the wise of the highest grade. These persons who are self-established in themselves, even if they begin some outward activity and thus their mind begins to flow outward, it does not create any obstacle or opposition for them. That is why they are called the wise with many minds. Soon the seed of their *Prārabdha* begins to sprout on the soil of their mind, it gets charred by the fire of their knowledge. They are burnt up as soon as they spring up. The sprouting of the seeds of *Prārabdha* means nothing more than contact with pain and pleasure in life, and the fruition of them means that one begins to think about and feel them. But how can they come to fruition when the sprouts are charred? So the daily life activity of such wise men continues to be in the wake of a

strong and deep recognition of the self-essence or the intensity of the past dispositions. They are like those elderly persons who sometimes play with children to amuse them. They are pleased at some trifles during the game and sometimes get displeased when a toy is broken. Similarly, a realised soul with many minds goes through pleasure and pain during his life time. We may do something for others and the pain and pleasure arising from these actions do not affect us, since they are external to us; so in the life of the wise men. They are ever at peace within. These intelligent and wise persons have not practised discipline like restraint of mind or culture of opposite thoughts, etc., in order to destroy their impurities of dispositions. That is why their dispositions begin to manifest themselves even after realisation. This also explains why one is given to ritual, another to love and luxury or anger, etc. Thus, intelligent wise men behave differently. Even among those with mind but with low intelligence, there are some who do not really heed any world appearance during the state of trance i.e. when they are immediately aware of self-essence. This, however, breakes as soon as the awareness is gone. Truly speaking, awareness of self means its unbroken continuity. That is also the true *Samādhi*, the unruffled state is the basis of all thought-activity and is present to all. I have already told you how people experience it even in their daily life, but that, however, on that account is not fruitful in liberating a man. One who has been able to keep up continued realisation of his self-essence has truly got into Samādhi or trance. This pure consciousness does not get affected the least bit in spite of all the activities going on. This is what a wise man of high grade is conscious of. One continues to see ths blue colour in the sky even though he has known that it is really not there. It does not disappear because of the right knowledge. The knowledge has, however, made a change in him—a transformation. So one has to differentiate between the phantom of the world appearance one experiences before self-realisation and after it. Externally, there is no difference, nothing has changed. All that has happened is a transformation within. Having thus realised the falsity of the objective

appearance, how can the mind or consciousness be affected by pleasures or pains ? Hence, the consciousness of the wisest men remains ever unattached to objects, even when they are attending to them. Those who have no mind, live in the state of "No mind". The absence of all stir of thought means being without mind, and the thought-activity (Savikalpa) is best defined as the function or activity of mind to know the objects. The wisest continue both of these activities at every moment, i.e. *Samkalpa* and *Unmani*. Externally, they appear to be performing activities to maintain life, i.e. their mind appears to flow outwards, but inwardly they are immersed in their self-essence. That is why their consciousness is ever continuous and detached".

Chapter XX.

THE INCARNATION OF THE GODDESS.

Sri Dattātreya further continued: "Parasuram! I have replied to your questions, let me now relate to you a story of former times. Long ago, once in the court of God Brahmā in the world of Truth there came up a very subtle discussion regarding wisdom or knowledge. In the assembly of the learned in the court, there were many realised persons, princes and saints like Bhrigu, Angira, Praceta, Nārada, Cyavana, Vāmadeva, Visvāmitra, Gautam, Suk, Parāṣara, Kaṇva, Kaṣyapa, Dakṣa, Sumanta, Samkha, Lekhita and Devala. They raised a very subtle point and went into a big discussion and argument and put the question before God Brahmā: "O Great One! All of us assembled here are knowers of the transcendental truth, but all of us behave quite differently due to different characters. Many of us remain in trance, many get immersed in argumentation while others continue to live actively or are absorbed in love and devotion, and some begin to live like ordinary men of the world. Will you please tell us who among us is the highest and the best. Each one believes that his own way of life is the best."

Having heard the question, God Brahmā felt that the questioners did not have sufficient faith in him and so, avoiding the reply, said: "O Saints! I too do not know it correctly. I feel God Mahādeva seems to know it well. Let us all go to him and ask him."

So they all went to Mahādeva, the God of all the gods. Lord Viṣnu also happened to be there at that time. God Brahmā put the question of the saints before him. He, having read the mind of Lord Brahmā, felt the same about their lack of faith and thought it best not to give a direct reply. He thought that they would not understand it rather consider it to be one among other opinions, and all he would say would be

in vain. They would not profit by the reply. Thinking this, he said : O Sages ! I do not really know it so well. Let me therefore meditate upon the Goddess of Knowledge, *Vidyādevi*. May-be I will be able to expound on the subtlety of it better through her grace."

Having so heard Sri Mahādeva, all the Sages along with Brahmā, Viṣnu and Śiva began to meditate on the Goddess of Knowledge, the very embodiment of consciousness. When all were absorbed in meditation, there came a big sound of rolling thunder from the heavens and the Goddess manifested herself in the form of words : "Sages ! Why have you meditated on me ? Please tell me your heart's desire. No-one has returned unfulfilled by me." All the Saints saluted the Goddess respectfully, hearing the heavenly words. Everyone present propitiated her in various ways through their prayers and started the question after all the preliminaries were over : "O Goddess of Knowledge, may Thou, the Goddess of the three cities, accept our salutation. Thou art the creator, sustainer and dissolver of all. Salutation to Thee ! Being unborn,. Thou art the most ancient and ageless. Thou art ever new. Thou art everything too. Thou art omniscient and all-blissful. So also art Thou the absence of all, the great void, being nowhere, without any qualities, not knowing anything and devoid of all the joys. O Goddess ! We salute Thee for ever and ever. On Your right, on Your left, above and below and on all sides, our salutation to Thee. O Goddess ! Please be kind enough to tell us which is your transcendent and which is your non-transcendent aspect ? So also your glory, knowledge, its fruits and the means to attain it. Please tell us also who is the right seeker and what is the highest stage of search and who among the realised is the highest. O Goddess ! The All ! Please tell us all one by one. Once again our salutation to Thee."

After these questions, the Goddess felt compassionate towards them all and began her deep and profound speech : "O Sages ! I shall reply to your questions one by one. Let me give you the very cream after churning the very ocean of the Vedas or knowledge."

(1) "My transcendent form is evident to all, it being that which makes the world appear reflected as in a mirror, and that which sustains and dissolves the world. Those who do not know the self. find me in the form of the world. My true form is that which the Yogis realise in their pure awareness as absolute peace, tranquillity and fathomlessness of the ocean. The one-pointed devotees worship it eternally out of pure love and devotion, without expectation of any reward. It is that which creates the duality of God and the devotee through mind in spite of its non-dual nature. It is the inner controller of the senses, mind and intellect and also the void when not so related to them. It is also the same as is known through scriptures. This is my highest, the transcendent form.

(2) In the island of jewels, encircled by the ocean of nectar, beyond the universe, there is a temple made of *cintāmani* (wish-giving jewel) in the grove of *Kadamba* trees. There is a platform with four legs representing Brahmā, Viṣnu, Maheśa and the God (Iṣvara), and the platform itself represents the back of *Sadāsiva.* On it, is installed my non-transcendent form as Tripurā in the form of eternal connunctio. Moreover, Sadāśiva, Iṣān, Brahmā, Viṣnu, God Śiva, Ganesh, the God with six faces, Indra, Guardians with eight directions, the Goddess Lakshmi and other Saktis, Vasu, Rudra, Gana, Titans, Gods, Serpents and Yaksas and other such gods worthworshipping are none but my own manifest forms. Thus, I being all-pervasive and everywhere, people do not recognise me being deluded by my own Māyā. Despite this, they all worship me and I fulfil their desires. There is none more fulfilling and venerable than myself. Whosever worships me in whatever form and manner, I fulfil him accordingly.

(3) My glory is unlimited. Without resorting to any external help, being solitary and consciousness in essence, I appear in the form of infinite world, but in spite of this, I even abode in my true nature. To perform such a miracle is my glory. O Sages ! Let me further tell you about is. Please listen to it with your best insight. I am the resort of all and the inner controller and also at the same time all alone, absolute. I am ever eternally free, yet strive for liberation again

and again. I go to Sadguru, accepting the role of a disciple and realise the self. But again forgetting the self-essence, I remain involved in this world for a long time and I also create this vast universe without resorting to any means, This is how my glory is manifold. Even the thousand mouths cannot speak adequately of it. In the end, let me tell you briefly that this world is a manifestation of only a part of my glory.

(4) The knowledge which brings my realisation is also varied such as non-dual, dual, etc. So the fruits of this knowledge are also varied more or less accordingly. Even the knowledge of duality is of many kinds, being dependent upon the different forms worshipped. This is known as meditation or worship. But all this is experienced momentarily, like in a dream or a reverie. And that also is a sort of fruition, a result of devotion. That is how the plan of destiny runs. Of all the meditations just mentioned, the best form of worship is the meditation on my transcendental form, since it brings liberation in proper sequence. Knowledge of non-dual reality is really knowledge proper. How can one attain Myself as Great Knowledge–Mahāvidyā–without propitiating me as the Goddess Sri Vidyā? Highest consciousness is the knowledge of the Non-dual; that alone removes the consciousness of duality. It is realised when the mind is turned towards the self. That alone is the knowledge which is achieved through reading of scriptures and right thinking and brings the realisation of the self, destroying completely the sense of body-consciousness i.e. I am the body. Nothing remains to be known after this, and all the world appearances fade away then. True knowledge of the non-dual makes one realise everything as the self. It scares away all doubts like clouds before the wind. After this, trifling desires and cravings for things find no place. They become as useless and ineffective as a snake without its poisonous teeth. O Sages! This is the highest wisdom and knowledge of myself.

(5) The result (fruit) of knowledge is the dissolution of all miseries and the attainment of fearlessness. The consciousness of the other is the cause of all fear. It soon disappears as the knowledge of non-dual is established. One does not

even see a trace of darkness at dawn. Hence, O Sages ! There is no fear after the thought of duality is dissolved. Everything else but the self is transitory and has an end. All expectations and hopes of gain from the side of the world will be impermanent and causing fear. How can one become fearless as long as one depends on transitory things ? There is separation at the end of every union. It is so certain. Hence, all such things are full of fear. Self-essence is alone eternal and its realisation is fearlessness. It is true liberation. Perfect knowledge is that state of mind in which there is complete absence of darkness (*Tamas*) and no stir of thought activity. It is not easy to recognise it at first. Guru and the scriptures teach one to recognise it. It is the subject of the highest knowledge. It is not realised so long as one distinguishes between the knower, the known and knowing. When the distinction of all the triads dissolve, one realises that the knower is the same as the known and knowing. This is the fruit of knowledge. In truth, distinction cannot be made between the knower, the known and knowing and its fruits. Distinctions have been maintained just for the sake of convenience. As such, there is nothing new to be gained by realisation. So long as the self appears as the knower, the known and knowing and its fruits through its māyā, the world stands before us as resistant as a mountain. But if one realises the differenceless self-essence, even accidentally, the world appearance disappears like sand-dunes before a storm.

(6) The chief means for such liberation is the earnestness of the seeker. If one is sincerely earnest and ready, no other disciplines are necessary at all. If it is not present in one, nothing can bring it about, Hence, earnestness is the means and the chief discipline. "I will do this whatever happens" —this is earnestness. One who has arrived at this stage, he is already liberated. "I must be liberated, time does not matter, it may be days, months or years or life hereafter". A person as earnest as this is already on the way to it. Time required to attain it, depends upon the purity of this mind and his intelligence. That is all there is to it. The defects of intelligence are many and are the obstacles in the endeavour.

It is due to this that many burn in the fire of this world. Lack of faith, cravings and idleness are the three main defects. Lack of faith is again of two kinds, viz. doubting and wrong thinking. They are the chief obstacles in earnestness. A good determination is destroyed due to the above defects. One should try to cut the very root of such things. The root cause of lack of faith is thinking opposed to what the scriptures have said. One should give this up and begin to think against wrong thinking in order to cultivate right thinking. This leads to faith destroying uncertainty and insincerety, When the mind is filled with cravings and desires, there cannot be right listening, Such a mind does not turn towards right knowledge. It is often seen that one who is absorbed in something interesting does not see or hear other things. Such a person has really listened to nothing in spite of hearing. One should, therefore, control his cravings for objects through detachment. Desire, anger, concupiscence, etc. are so many obstacles. Cravings and desires are the roots of them all. When this is gone, others do not remain, and this craving disappears only through the cultivation of the attitude of detachment. "I would like to have this or that", this is craving. It has become strong and dense in relation to things already possessed and subtle in relation to those not yet possessed. Intense detachment alone is necessary to get rid of it. If one goes to the root of the attitude of detachment, one shall find that it is the discernment of imperfection in things desired and the severance of contact with such things. The cravings disappear in this manner. The third defect of intelligence or mind is idleness. It is difficult to overcome it, even by efforts. If a man has this defect, listening even becomes useless for him even though he may try earnestly. This is one of the biggest handicaps for the realisation of the self. There is no other way open for him except devotion to God. I remove his idleness according to his devotion, He gets his reward in this or a later life. O Sages! Understand that it is through my grace that man acquires all the means for attainment. One who worships me selflessly and with true devotion is fulfilled soon, all his obstacles get removed. But

one who does not worship me cannot remove his denseness of intellect in spite of practising all other disciplines. Nay, he goes through all ups and down. May-be, he does not reach up to the goal even. So, let it be very clear to you all that earnestness is the chief means in this direction.

(7) One who is so earnest is really the true seeker. He naturally is more devoted to me.

(8) I am neither the body nor the soul. Such a conviction is perfection. When the mind is purified and gets clear by the withdrawl of selfhood projected on Gods and objects of the world, it means one has got the realisation. Everyone knows that he is the self. No one doubts it. Still, one recognises himself as a body and not as the absolute. This is the greatest evil and has been there since long. True realisation of knowledge means the clarification of all doubts by the conviction that consciousness which illumines the body and others is the self. This is the perfection of knowledge. All other occult powers such a magnification and flying in the air, etc. are not equal to one sixteenth part of this perfection. All these occult powers have the limitations of the space and time-system. It means that these powers can be manifested only in a definite time and place. But the perfection of self-realisation is all propitious and limitless. One acquires the above-mentioned insignificant occult powers on the path to self-knowledge, but they are all hindrances to it. What good can come out of powers which are like the tricks of a magician ? They should not be called perfections. They are just child's play. Hence, there is no other perfection in truth except self-realisation. That really is to be called perfection which destroys the miseries forever and fills one with intense joy and bliss and frees him from the jaws of death. What more is there to say about it ? Now, this perfection differs according to difference in discipline, more or less of intelligence and difference in maturity of wisdom. One can discern three grades. The best, the middle and the lowest grade. It is just like the recitation of the Vedas by a Brahmin. That recitation is best which is unbroken even though one may be engaged in other activities. This is possible because one has learned it well and continued its practice. The

recitation which needs effort of attention to perform it correctly while one is engaged in other activity at the same time, is of the middle grade. The lowest one needs one's whole attention to the recitation itself, other things have to be left aside in order to do it correctly. Likewise, the perfection in knowledge is threefold.

(a) That is the best wherein one remains self-aware effortlessly and spontaneously in spite of doing all the activities of daily life.

(b) The one who has to make an effort in this direction is the middle grade.

(c) The third or the lowest needs his whole attention to the self-awareness which creates obstacles in the routine life.

In spite of all this, in essence, there is no difference here. The highest perfection is the epitome of perfection. That perfection of knowledge is the highest wherein one remains self-aware even in dreams and is able to know every thought as soon as it arises. One should understand that he has arrived at the highest perfection when he remains spontaneously related to things without reflection, as if events were automatically adjusted. When one begins to remain self-aware without break and effort, one should understand himself to have reached the limit. Perfection should be considered to have reached the highest again when one does not see duality and difference in spite of contact with objects in doing his daily routine. When one's mind and heart remain calm and tranquil as if in deep sleep even when one is engaged in the activities of life, he has reached the acme to perfection.

(9) One who has attained to such a stage is really the perfect. He is the best whose trance remains undisturbed even while doing the daily round of duties. He is the Highest who begins to understand and discern the different stages of experiences in other men of realisation on the basis of his own self-awareness and realisation. One who has neither doubts nor cravings and desires is the Highest. He acts fearlessly in the world and understands all the jos and sorrows and the varied play of the world as enacted on him and by him. He understands himself to be in bondage and also liberated. He

does not even care to be liberated from the cobweb of bondage, since it does not affect him because he has transcended it. What more should I tell you ? understand and realise that the Highest is none but me. There is no difference between me and my devotees. This is how I have answered your questions as clearly as possible. I am sure no-one will get deluded again if he listened to it correctly.

Having said this, Goddess Vidyādevi ended her speech. All the Sages abandoned their doubts and accepted the worship of the Goddess. They returned to their respective homes, having paid respects to Siva and the guardians of all directions."

"Parasuram ! Thus I have told you the Song of the Goddess Vidyā. Whosoever hears this, will have his accumulated sins destroyed, If one correctly thinks upon it, it rewards him with the kingdom of the bliss of the self. Since these are the very words of the Goddess Vidyā herself, they are of immense value. One who repeats this, has the grace of the Goddess. She bestows the knowledge of self. O Parasuram ! This is the most secure vessel for one who is being drowned in the sea of the world."

Chapter XXI.

THE MEETING WITH THE BRAHMARAKSASA*

Having already received enlightenment from Sri Dattātreya, many of Parasuram's illusions were removed. Even so, Parasuram saluted Sri Dattātreya with all reverence and continued to question : "O Great One ! Please tell me the essence of the easy and definite way to knowledge so that I may have a direct realisation of it. Also please describe the characteristics of a wise man so that I might recognise one. How does a wise man behave in the state of being conscious and also in the state of being not conscious of his body while living in this world. Be so good as to tell me all this.".

The compassionate Dattātreya was pleased to hear the question and replied : "Parasuram ! Let me tell you the essence of this. One must rely on the grace of God for this knowledge. One who surrenders to Him totally is given this knowledge both easily and definitely. This is the best means for it. There is nothing comparable to it. This alone is sufficient to bring the realisation. If one resorts to means other than this, perfection is not possible. This is clear. Direct realisation comes when ignorance which veils the consciousness as absolute knowledge is destroyed by right thinking. This means that realisation is difficult for those who are involved in objects outside themselves. But since the devotee is intent on the thought of God, he has no attachment to objects. He, therefore, realises it suddenly. It is definite that those who are intent on devotion to God, even though they may not practise other disciplines, know Him and begin to discourse on Him with others. While thus expounding, their mind becomes one with Him. This very oneness with Him increases as he communicates his experiences of God. Hence, he does not experience the joys and sorrows of the world. Whomsoever

*A saintly person turned into a devil due to pride of knowledge.

he meets with, he infuses into him the love of God. And in this manner, his mind becomes purer and purer, leading him to the Highest and to the attainment of the stage of liberation while living. To sing of and praise God to others with an intensely devoted heart is the very best way.

Parasuram, I have still another aspect to tell you. This is, however, far too difficult for anyone to recognise, since the essence of pure consciousness is both all-pervasive and transcendent. It being not knowable by any instruments like speech, ears, etc., none except the knower i.e. one who has realised it, can know it and describe it to others or make it known to others. As it is difficult really to know a man by his outward appearance or dress, so is it difficult for one to realise the self through merely reading scriptures. Just as he alone knows the sweetness of a juice who has tasted it, so the realisation of self can only be experienced by oneself, because self is self-revealing. Still, an intelligent wise man can recognise another such person by his speech, just as an ant recognises a path traced out by another ant. There are many other gross and subtle characteristics of wise men, but they are not discerned by others. Even an ordinary man can assume the external appearance of a realised person. Still, let me describe some of the external marks.—First of all, those whose mind is not pure may undertake some discipline to gain knowledge which becomes steady and effortless through constant practice. It is possible to describe such persons. One who does not get disturbed by praise or blame, loss or gain, victory or defeat, has achieved the Highest. Such a person is enthusiastic in talking and discussing wisdom and is ever the first to expound it. He is ready to answer any complicated question relating to self realisation. One who is by nature averse to outward action and is self-contained and generous, calm even in the face of distress, is really a man of wisdom. All this has to be said in order that one may recognise these qualities within oneself when he is following this path. They are meant for self-examination. A seeker must always self-examine himself. Why should one not attain knowledge of the Highest if he is as intent on seeing his own defects as he is on seeing others' ?

One who begins to examine himself, gives up picking holes in others and has the necessary means to reach perfection. Hence, O Parasuram ! All these characteristics are useful only for self-examination and not for judging others. The reason is that those who have pure intelligence from birth begin to get knowledge as soon as they seek it. It means that they do not continue their effort for long since it is not necessary. They, therefore, act according to the influence of their previous dispositions. Now, how can you judge such a wise man who appears to live like an ordinary man ? Only a jeweller can evaluate a gem; only a wise man can recognise another wise man. Wise men of low calibre (intelligence) behave like insane since they have not gained the spontaneous trance. They are in tune with their essence only when they are absorbed in it. But they experience all the pleasures and pains and behave like animals when out of the trance. Since they also attain to perfection gradually; the state of their non-absorption in the essence (trance) and the consequent life of pleasure and pain does not bind them; they are like a string which has been burnt up. They are like a cloth which becomes coloured all over from its borders which were dipped in lac (dye). In the same way, the intermediate period of wise men of low calibre who live like ordinary persons, is infused with the knowledge of self from previous and later periods of realisation. Wise men of medium calibre are not at all conscious of the body. These men remain ever absorbed in the self-essence due to long continued practice. They, therefore, do not experience the relation or contact of the body. Hence, they have no contact with daily life. Their life in the world is spent as if in sleep. While sleeping, such a person may utter something due to his previous dispositions, but he is not really conscious of it. He is like one intoxicated with wine who utters and does many things, but quite unconsciously. All his activities are directed and guided by the force of *Prārabdha*. Such also is the case with the highest grade. He, however, guides his worldly life like the driver of a chariot, never himself becoming the chariot. He, thus, does all with his body, but never misunderstanding himself to be

the body or the doer. He ever remains pure knowledge in essence. He is ever pure and tranquil within and does all the worldly activities. Just as an actor has a dual role, one during performance and the other out of it, or just as an elderly man who is not affected by pains and pleasures though he may appear to be so when he amuses a child, similarly, a man of the highest wisdom though earnest in playing his role in the world, remains ever pure within, while living a normal life. The wise men of medium calibre remain tranquil because of continued practice, while this one remains peaceful on the strength of this realisation. Thus, the distinction between the two depends on the maturity of intelligence. Let me relate a dialogue between two men of wisdom.

"There was a prince named Ratnāṇgada in the land of Parāvata. He lived in the city called Amrita on the banks of the river Vipāsā. He had two very intelligant and generous sons, Rukmāṇgada and Hemāṇgada by name. He loved them both very dearly. Among them, Rukmāṇgada was well versed in scriptures and Hemāṇgada, wise and a self-realised person. Once, both of them went out hunting, along with their attendants. They killed many wild animals in the jungle called Vasanta and when they got tired they rested on the bank of a lake. There lived on a banyan-tree a Brahma-Rākṣasa learned in all the Vedas. It was his routine to enter into discussion with a learned man and eat him up after defeating him in argument. This had gone on for a rather long time. Rukmāṇgada who also loved arguing, heared about it from his attendants and went up to him with his brother for discussion. The Brahma-Rākṣasa defeated him in the discussion. He took hold of the younger brother and was about to eat him up, when Hemāṇgada, seeing the strange thing, interrupted him : "Please, wait, do not eat him up alone. I am his brother, defeat me also and eat us both together."—"After a long time, I got something to eat. I am very hungry, hence let me first break my fast with him and then later I shall eat you. I shall feel quite satisfied having eaten you. After a long time, Sage Vasishta has sent me a good meal. One of his disciples, Devrata, came here for discussion, whom I devoured after defeating him. Sage

Vasistha on that account cursed me that my mouth would henceforth be brunt by eating human flesh. I entreated him, and he was good enough to make the curse easier. I was allowed to eat anyone after defeating him in argumentation. So, I am doing it. It is long since I have had such a big meal. So let me have him first and you afterwards."—Saying this, he was about to eat him when Hemāṇgada interrupted hin again : "Please, be kind and listen for a moment. Can you release him in lieu of sŏmething else ? I would bring it to you."

He replied : "Prince, there is nothing in lieu of which I can release him. Who will give up a desired thing got at hand ? But I can make an exception. There are many questions unsolved within me, if you can answer them, I will release your brother."

Hemāṇgada agreed to this.

The Brahmarākṣasa, thereupon, presented many complicated questions to him, namely :

"Prince, what is that which is more expansive than the sky and smaller then an atom ? What is its nature and where is it ?"

"O Brahmarākṣasa, consciousness alone is more infinite and pervasive than space and also smaller than an atom. Awareness is its nature and self or soul its home."

"O Prince, how is it that consciousness is so extensive and so subtle at the same time ? What do you mean by awareness, self or soul ?"

"Since consciousness is the cause of all, it is all-pervasive. Since it is difficult to know it, it is also subtle. It is also awareness and self."

"Where does one find it ? And what does one gain by seeking it ?"

"Intelligence is the place where one finds it, and it is attainable by one-pointedness, and the fruit of it is that one does not get reborn."

"Prince, what is the so-called intelligence, one-pointedness and what is rebirth ?"

"Brahmarākṣasa, intelligence is nothing but conciousness covered by the veil of ignorance. To be turned towards self

is one-pointedness and birth is nothing else but to understand that body is the self."

"O Prince, why and how is it that one does not reach it? How can one attain it? And how does one get born? Please, tell me."

"It is not attainable because of lack of discrimination. It is self-attained. Birth is due to thinking that one is an actor and a doer."

"What is that lack of discrimination? What do you mean by being self-attained? And what is the sense of thinking one is the doer?"

"Not to differentiate body from the self is lack of discrimination. The reply to the question "Who am I?" is to be found by oneself alone. The thought that "I am a doer" is egoism."

"Prince, how does one get rid of lack of discrimination? What is the cause of it?"

"Right thinking is the way to get rid of lack of discrimination and detachment brings about right thinking. Detachment can be gained by cultivation of seeing imperfection in things."

"What is right thinking and detachment? What do you mean by seeing imperfection in things? Please tell me."

"To discriminate between seer and the seen and not to get identified with the object is detachment. To see imperfection in things is to understand that objects are the source of misery."

"O Prince, how is one to realise all this? How to attain it? And what is the best means?"

"O Brahmarākṣasa, all this is attainable by the grace of God, which is sought by devotion, and companionship of the saints is the best means."

"Who is God? And what is called devotion? And who is a saint? Please tell me."

"That which sustains the world is God, and devotion is to fix one's mind on Him. A Saint is one who is merciful and tranquil."

"Please, tell me who is ever in fear of this world? And also the most miserable? Who is a beggar?"

rich man is ever in the jaws of fear. One who has

many involvement in this world, is ever miserable. And one who lives in false hopes is the most miserble of men."

"Who is a fearless man in this world? Who is beyond unhappiness? And who is ever rich? Please tell me."

"One who has no attchment to anything is fearless. He who has conquered his mind is devoid of happiness and unhappiness and a man with self-realisation is ever rich."

"O Prince. who is beyond characterisation? Who is one without body? And what is action in inaction?"

"He who is liberated while living cannot be characterised. He is also without body although he has a body; and all his actions are actions in inaction."

"What is it in this world which is and is not? What is an absolute impossibility? If you reply to this, your brother will be released."

"Consciousness both is and is not. This world as an objectivity is absolutely impossible. Now, please release my brother."

The demon was satisfied since he had been given correct answers to his questions. So he released Rukmāṇgada. And the demon turned into a Brahmin. Seeing the transformation of the demon who suddenly radiated like a saint, the prince was surprised and enquired as to who he was. Thereupon, the best of the Brahmins related his story as follows:

"Formerly, I was a Brahmin, Vasumān by name, living in Magadha. I was famous for my knowledge of the scriptures. Having defeated many learned people in argumentation, I became proud of my learning. Once, I started a discussion with Ashtaka Muni in the court of the King of Magadha. The sage was really learned and a self-realised person and calm, while I was a dry argumentator, cunning in logic. I showed him defeat in his really meaningful talk through the cunning of my logic and ran him down, but the saint remained quite calm and peaceful. His disciple, Kashyapa, however, could not bear it and he cursed me: "O wicked man, you have insulted my Guru, which is improper. You will therefore live as a Brahmarākaṣasa from now on." Being very much afraid of it, I sought protection with saint Ashtaka and tremblingly bowed down to him. That saintly man was kind to me in spite

of my having insulted him. He found out a way of release from the curse. He said : "O Brahmin, since you wrongly and dogmatically maintained your standpoint despite my appropriate answers, you can only be released from the curse when a wise man again correctly answers these questions and you hear him properly."

"In brief, O Prince, to-day, I have been released from that curse by you. I realise that a saint who has realised his self is the best man in the whole world."

Hemāṇgada was much surprised to hear the story of the Brahmin. Later he told him many things in this connection ; the prince too enlightened him and removed many of his doubts.

Sri Dattatreya said : "Later, Hemāṇgada, having saluted Vasumān, returned to his kingdom along with his brother and the attendnnts."

Chapter XXII

CONCLUSION

After having heard the story of the Brahmin, Parasurām then asked : "What did the Brahmin so released from the curse say next and what enlightenment was given by the prince. Please tell me about this, since it seems so novel to me."

Sri Dattātreya thereupon replied that a deep meaning lay in what he said and he should attend to it carefully.

Vasumān continued :

"O Prince, let me tell you what I heard that day from the Sage Ashtaka about the highest realisation. I have understood it better, having heard it once again from you. But there are doubts about your behaviour inspite of your being a self-realised man. How does one act in this world when one is realised ? How can light and darkness exist side by side ? Please explain this clearly to me."

Hemāṅgada replied : "It seems you are not yet fully out of your illusion. How can a life of action create obstacles for a realised soul ? If a life of action were really an obstacle for self-knowledge, then one should always be required to live in a trance. But what is the gain from that dream-like state which disappears as soon as one is awakened ? Since all activities spring from knowledge or consciousness, how can action be an obstacle to consciousness ? Actions appear as different thought-activities (Saṁkalpa) ; when one's mind realises this through the state of thoughtlessness, he is fulfilled. This is certain. This sort of doubt does not become a wise man like you."

Vasumān replied : "Prince, all this is true and, is my firm conviction. The essence of the self is nothing but awareness devoid of all fluctuations of thought, but will not illusion overcome a realised soul as soon as he is out of this pure awareness and get into the state of thought-activity ? The appearance of thought-activity on the screen of pure awareness is like the appearance of a snake on a rope in the case of illusion. Will it not distort knowledge ?"

Hemāngada replied : Brahmin, you do not seem to be able to discriminate between what is illusion and what is not an illusion. Does not the sky appear blue to one who knows what it is ? One continues to say "blue sky." On this account one cannot say that real knowledge of the sky is contradicted by uttering those words. What is illusion for the ignorant is light for the wise. It is light which remains in its absoluteness after the secret of objectivity is understood ; the objective world no longer causes either joys or fears. The knowledge which is free from ego-sense is harmless like a dead snake. Life in the world of a man of knowledge is like a reflectson in a mirror. That is the difference between the wise and the unenlightened. The actions of wise men are thoughts which he has willed himself, and they are his radiation (Prabhā). But the same is an illusion to an ignorant man. All the actions of wise men are essentially wise, hence there is no chance for him to fall into illusion, since he knows that his doings are like reflections in a mirror. If you believe that all objectivity should disappear after self-realisation, it only means this : That which is caused by ignorance will be destroyed by knowledge, but not that which is due to some other cause. A man with defective sight sees two objects though there is only one. No knowledge will cure him of this defect since the cause of seeing two objects is not due to ignorance but defective sight. This world appearance is due to past dispositions of each soul, hence life activity cannot stop till his karma remains still. After the complete destruction of all karmas, one consciousness alone will remain. And so, Parasuram, the wise cannot possibly be deluded by the worldly life."

The Brahmin once again questioned : "How can that be ? Since all the karmas of the wise have been destroyed by the fire of knowledge ? Can there be karmas left for a realised soul ?"

Prince Hemāngada replied : "Please listen. There are three kinds of karmas. The ripe, the unripe and those destroyed as soon as they have arisen. All karmas except the ripe ones are destroyed by the fire of knowledge. It is time that brings the karmas to fulfilment. This is the plan of destiny. Those which have been brought to fruition or ripening through time

are called the ripe ones. Those which have not yet matured in this way are the unripe ones, while actions performed after self-realisation leave no trace because of being burnt by the fire of knowledge. The karmas which have matured are also called the *Prārabdha*. They are like arrows already shot from a bow, hence they are sure to bring about results; nothing can stop them. The whole world of appearance is based on them. It is an illusion. It is difference of intelligence which makes wise men feel either pain or pleasure in the world appearances caused by *Prārabdha Karmas*, but they cannot create illusion for them. Let me tell you about the results of these actions. To those of low grade knowledge, they bring immediate results, to the middle grade ones results in the form of joys and sorrows have not much influence. Those of the highest grade also see them clearly, but since they are convinced of their illusory nature like that of horns of a hare, they cannot be described as experiences of either pain or pleasure for them. Since the ignorant are always interested in the results of their actions, they experience them intensely. The wise are in tune with their self and are therefore indifferent to external results. Even with those of the middle grade, results do not have the same effect as with the ignorant. The middle grade experience them as if in a dream, like a a bite of mosquito when alseep. Pleasure and pain are ineffective like a burnt string for those of high intelligence. even though they perceive them clearly. They are balanced both before and after the experience of pain and pleasure. They are like actors who cry or feel joy while playing their part, but remain calm and unaffected within. They seem to be filled with either joy or sorrow but are not touched. Hence the pleasures and pains—*Prārabdha*—are as ineffective as the hare's horns. Since the ignorant have not realised the essence of the self, they believe the body to be real. Those of low grade intelligence, knowing that the self is consciousness, realise the vanity of objective appearance. But since their discipline is not perfect, their past dispositions oppose this knowledge, so at times, they perceive the body to be the self and the reality of the objective appearance. They, however, dispel their illusions through right thinking. Since

both truth and falsity reside in them, they experience pleasure and pain intensely. However, the feeling of truth and falsity is not of equal strength in them. Their knowledge of the self continues to defeat false beliefs about the world appearances. True knowledge is not affected by illusions of world appearance. All that results from false knowledge is the loss of self-awareness. But the seeker resorts to right thinking and brushes aside illusions with the thought that the world is a mere appearance.—The middle grade one has neither loss of awareness of the self nor of the world appearance. It is only with effort that he becomes body-conscious, and that only on rare occasions. One experiences all this in the stages to perfection. He remains more and more in tune with the self as he reaches perfection. On reaching perfection, he does not become consicous of the body even with effort. For those of high grade, the difference between the state of trance and that of action does not exist. They are in tune with the self-essence uninterruptedly. It is unrboken. The continuity of self-awareness is affected by the life of action for those of the middle grade, but not for those of the high grade, regardless of whether they are doing something voluntarily or due to past karmas. In fact, Vasumān, if one sees the heart of those of the middle and the high grade, they have no karmas, since they have reached perfection. They are not aware of any thing except consciousness as self-essence. What can karma be to them? The fire of knowledge has destroyed their karmas. Their life of action seems to others as real as the play of a magician. O, Vasumān, let me give you some insight into all this. Listen! Their state of consciousness is the same as that of Siva. There is no difference, and so actions and their fruits have no effect on them. Whether they act or not, it is what others project on them."

Having heard this from Hemāṇgada, all the doubts of Vasumān were cleared up and his heart was purified. The prince paid his respects to him and after accepting them, Vasumān returned home. The two brothers also went to their kingdom.

Parasurām discussed this with Dattātreya : "O Guru, I have listened to all that you told me. All my doubts have gone,

and I now understand the essence of the self. Self is consciousness, like a thread going through like beads in a rosary. It is that which appears everywhere. All this is so very true. Now, please summarise all this for me so that it may ever remain with me."

Sri Dattātreya said : "Listen, Parasuram, let me tell you the essence of all this. The omnipotent Goddess who is consciousness, who is truly the "I—consciousness", creates appearances of the world upon its own essence like reflections in a mirror by her will-power or the power of maya known as freedom. In the beginning, she is infinitely extensive, being fully conscious. Out of her freedom, she manifests herself in two forms. One parts is expressed as the ego-consciousness and the other part falls out of ego-consciousness and is its opposite, that is unconsciousness. The unconsciousness is external and unmanifest from the standpoint of the first. It remains unconsciousness and the unmanifest. Now, the first part of imperfect "I—consciousness" is known as *Sadāsiva*. It began to identify itself with the unconcscious part continuously with the thought that "I am that", seeing that it is different from it. Later, it desired to create the world, so it identified itself with unconscious matter through intense thinking that "*I am the body*" and not that "*This is the body*." And thus, God himself, already pervading the unconscious, became manifest as the trinity of Brahmā, Visnu and Maheśa. Then came a multitude of creators (Brahmās) who created many worlds—a multitude of the seers and the seen. Naturally, many Visnus and Rudras also came to maintain and destroy the worlds. This is how the world came to be. So, this world is an appearance like a reflection in a mirror. In truth, nothing has been created. What actually has happened is that the Perfect Consciousness in its fullest self-consciousness seems to have dispersed itself into infinite finite "I" s.—O Parasuram ! When speaking, you identify yourself with speech, even though you are fully conscious; in the same manner, infinite consciousness limits itself by identifying with all created things from Brahmā, the creator, down to a log of wood ! In spite of appearing as other, it is consciousness. Even though you are conscious of the whole body but still are

unable to experience touch or taste directly, except through senses, likewise Sadāsiva, though without any internal difference (self-difference) identifies itself with all objective things and becomes manifold. Just as Pure awareness or consciousness (in spite of being the background and the basis of all knowledge) does not know itself and does nothing, so also the highest consciousness (in spite of being the foundation of everything) does not know any difference within itself and does nothing. All this world is reflected as in a mirror upon it out of its own free will. So, in seeing the reflections one actually sees the mirror; likewise in experiencing the world appearance, one sees pure consciousness, God, the Self. All the experiences like that of myself, yourself and others are witnesses. Myself, yourself and others are all witnesses. In the absence of relation to the object, consciousness is pure. Just as a mirror without reflecting a pot remains a mirror, so the highest consciousness remains itself, pure and non-dual, as soon as the world appearance due to thought activity is gone. And since there is not the least touch of sorrow and pain in it, it is pure joy in essence. In so far as it is the goal of all desires, it is bliss and joy itself. Bliss is the nature of the self, since this is what one desires. That is why the contact with the body gives rise to greed. All the pleasures in the objects are also due to this. Joy, however, is experienced on some occasions as in deep sleep and on the removal of intense misery. But the joy of the self is something uncreated and attained without any external means. Since everyone desires consciousness, it is bliss pure and simple, but the ignorant do not realise it. Pleasure is produced by things. The ignorant, therefore understand that the highest joy is something external. Just as one mistakes the reflection in a mirror for a real thing, being unaware of the mirror, but soon understands it to be what it is (i.e. different from the mirror) on realisation of the truth. Here the situation has remained the same, the only difference being in the awareness or realisation of the person. So also a realised person remains ever self-aware in spite of the appearances coming before him. Appearances are not understood by him as different from him. Just as the form of a pot

appears in clay and the form of an ornament in gold and the image in stone, so the world appearance is seen in consciousness. Then, is consciousness different from the world of appearances? Please do not conclude that there is no such thing as the world. Such thinking is imperfect and defective. Such a belief is impossible. One who tries to negate the world by the mere act of thought, brings it to existence by that very act of negation. Just as a city reflected in a mirror is not a reality but exists as a reflection, so also this world is not a reality in itself, but is consciousness all the same. This is self-evident. This is perfect knowledge. If you try to limit consciousness by negating the world, it will not be possible. Just as the mirror itself is experienced as a city when so reflected, so this consciousness itself has become objectivity out of its power and glory. This is the essence of the teaching of all the scriptures. There is no such thing as bondage or liberation. There is no such thing as the seeker and the means for seeking anything. Partless, Non-dual, Conscious Energy, Tripurā alone pervades everything. She is both knowledge and ignorance, bondage and liberation, too. She also is the means for liberation. Parasuram! This is all one has to know. Nothing more than this. Thus I have told you the process of knowledge right from its root and beginning. One who has understood it, will have no more occasion to experience misery.

Sage Haritāyana says: "O Nārada! This dialogue between Datta and Bhārgava being simple, pure and also full of reason and direct experience, concels all the listeners' illusions. If someone still doubts, he must really be an unconscious image of a stone. How, otherwise, can such a person gain knowledge? If heard once, it makes the knowledge firm. May-be, some less intelligent need to listen to it twice or thrice. Listening to it really brings knowledge and merit. Whosoever keeps this book always near him and reads it carefully and with faith, will be freed from wrong thinking. It makes his heart pure. Constant repetition brings right thinking, eliminating coarseness of thought, which in turn will naturally bring sure knowledge and freedom from all bondage.

PART III

COMPARISON

THE INDIAN AND THE JUNGIAN WAY

THE PROCESS OF INDIVIDUATION

A comparison between the Jungian and the Indian way

Indian way

The role of philosophy in India has been different from that in the west. It has been a way of life, spiritual discipline and what one has found in solving the deepest problems of life. As a spiritual discipline, it has been a sort of transcendental psychology (since it is not empirical in the sense of physics and chemistry) and a philosophy, the end result of man's search for truth and reality in a systematic manner. It is because of this close relation to life and its problems that the philosophic systems in the east grew in the traditional from of master and disciple relationship, which meant a transformation of personality in seeking the goal. That is also why one finds the problem of Mukti or liberation as the goal of every system of thought in spite of different metaphysics.

Indian thinkers felt that every question has a satisfactory answer and that the solution lies in the very situation from where it arises, without needing to go outside. Revelation comes from within, external events are merely occasions to ignite the spark, and the deepest stirrings of man to seek fulfilment in love, knowledge and power are considered meaningfull and realisable. One needs to attend to himself.

Light that illumines all objects and brings the understanding comes from within, the heart that yearns for love and devotion is here right within man. The demand for infinite power and creativity and all-dissolving love and omniscience which issues from me, seems unrealisable, finite as man finds himself to be, but self-knowledge brings enlightenment.

Self-knowlegde is the supreme knowledge which opens the key to all doors. It is the fulfilment of one's being and answer to all questions, which makes the unhearable heard, the unthinkable understood.[1] It was found to be life-transforming

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1. Chāndogya Upanisad. Tr. Dr. S. Radhakrishnana. VI. I. 3. p. 446.

since it destroyed the hiatus between known and the unknown and revealed the identity of the two.

The path traced out in course of time grew into a tradition and a systematic discipline. Its findings formed a metaphysics. The knowledge of the self ended in the knowledge of the universe.

It becomes, therefore, a matter of certainty that every human activity and that of the universe at large originates from an identical source. What appears as the basest urge of human instinct and the ethereal flight of a sage have the same source and origin, hence the same identical meaning. One has only to allow himself to be guided consciously, without his interference in the flow which has started from eternity—the creation. All limitations and lack of knowledge come because one has forgotten his essential identity and begun to believe in his separate existence and beings from the source. This ignorance, the main cause of man's finitude, is deep-rooted and needs all his persevering and conscious efforts to be overcome.

Every set-back, disappointment and unfavourable turn in life is a constant reminder of his utter powerlessness and intensifies his thirst to reach fulfilment. Till one has not experienced his nothingness and utter poverty, he cannot reach his goal consciously, nor can he apply himself to it wholeheartedly. He must have tried all the means at his disposal before he comes to this realisation. When the stage of intense seeking is reached, he is the proper person to tread the path which brings him to his self-hood and individuation.

A true Sādhaka (aspirant or trainee) or an Adhikārī for initiation into the path as described by the Vedānta Sāra must have the following requisites, which throws an interesting light as to what extent his personality must have been developed before he enters the path.[1]

An aspirant must have :

(a) Studied and understood the meaning of the Vedas and the accessories of the Vedas (Vedāngas) such as Astrology, etc.

(b) his heart-mind purified by :

1. Vedānta Sāra, Tr. O. Bohtlingk is Sanskrit Chrestomathie. p. 2.

I—avoiding in this life and hereafter actions leading to fulfilment of personal ambitions, as for instance performing sacrifices to win the land of the gods—Devaloka—and such irreligious actions as killing a Brahmin which lead one to Hell.

II—by performing daily duties (nitya Karmas) like morning and evening prayers (Samdhyā) and

III—occasional ceremonies like those necessary at the time of birth of a child, etc.

IV—actions like fasting. Cāndrāyana e.g., atoning for any sinful act (unmeritorious act) done by him.

(c) worshiping the deity.

And further such an aspirant must have the following requisites :

(a) Discrimination between things eternal and temporal, which according to Vedānta is the correct understanding that Brahman alone is real and permanent, everything else unreal and temporary,

(b) Detachment from desires for every sort of pleasure whether in this world or hereafter. He should have realised the vanity of the wordly pleasures like adorning the body and indulging in senses because of their transitoriness, and also on the same ground of the other-worldly pleasures like drinking nectar which makes one immortal like gods. This is also short-lived. Even Gods like Indra have to take birth as human beings in order to fulfil their destiny and achieve liberation.

(c) He should have acquired the six-fold treasures like control of body, mind, withdrawal of mind from sense-objects, ability to bear extremes like hunger and thirst, tranqulity of mind and faith in the words of master and the Vedānta.

(d) Desire for liberation, the intensity of which should be like that of a man blindly plunging into a pool of water when his head is on fire.

It is further said that such an aspirant should approach with proper respect and offerings, the guru who is well-versed in the Vedic knowledge and a self-realised person.

Instruction from the Guru then follows.

Now, coming to the text proper, Parasuram, the hero of the text, approaches his guru Dattātreya after he had lived his life

to the full and had performed enough austerities to atone for the wrongs he did to the warrior class. He had finished all his social obligations. The only thing that remained was to fulfil the last important personal obligation—to gain peace and rock-like stability.

Another character of the story, the prince Hemacuda, had to start differently. In his case, the problem cropped up early and was resolved by his wife. And he, after self-realisation, returned to fulfil his responsibilities as a ruler.

Looking at the requisites necessary for an aspirant, we find that he is not taken out of his social setting and its obligation. An aspirant cannot approach the guru with an impure heart, he must have a fairly well developed intelligence to understand the meaning of the Vedas. His mind and heart must have been purified by performance of duties to his family and society included in the occasional ceremonies and the duty of the "class" in which he is born. It also includes the duties to his ancestors. One may interpret the above in the Jungian way that an aspirant is fully related to his personal conscious and collective conscious and unconscious through fulfilling his obligations to family, society, ancestors and the deity. He has discharged the obligations which alone make him fit for spiritual training. But not doing these in the first part of his life does not prevent him from seeking fulfilment of his spiritual goal, as is shown in the case of the prince Hemacuda. What is important is the earnest and sincere desire, the tremendous yearning. This is never set aside or postponed by the guru. Sri Rama was initiated at the age of sixteen. It is considered desirable rather to seek one's realisation earlier so that all the obligations are discharged in the best possible way. Prince Hemacuda as a realised person was not only a successful ruler but a spiritual guide to his subjects.

The aspirant must have seen sufficient play of opposites in his life to realise the vanity of them and in their utter inability to satisfy him. It is only then that his attention can be turned inwards to the deeper aspects of the problems and grasp them instantaneously they are shown. Parasuram comes to his guru after realising the utter futility of all his ambitions to satisfy

him. He was an incarnation of Visnu and gave vent to his violent anger by tempestuous acts. In later life, all austere penance to undo the wrong did not give him complete satisfaction. His anger broke loose once again when he heard that Rama broke the bow belonging to his guru Siva. His subtle attachment ego had not entirely left him. It could be freed only by a vision and a contact with the guru who is the very embodiment of realisation. The guru helped him to tide over the gulf. Something more than realisation is needed to know the futility in following the opposites. A contact is necessary to bring him face to face with the living image of what he seeks.

In the case of the prince Hemacuda, the princess first made him realise the futility by showing him the extreme picture of blind sex-craving stripped off of all false beliefs which men imagine in it. It is then that the prince was roused to ask a further question : "Where is that peace and joy—that which is beyond the play of opposites ?"—The princess without denying the prince his natural cravings still did not fail to bring home to him the fact that senses connot fulfil a man. As a pursuit of pleasure, it is sure to lead one to unhappiness and misery. All such pleasures should be looked upon as they are, free from over-valuation given by the imagination of man.

According to Jungian psychology, the process of individuation falls into two parts, the first half and the second half. The first part of the process relating to the first half of man's life emphasises the strenghthening of the ego and attention to the problem of here and now. It lays stress on our accepting the responsibilities according to one's station and duties of life and fulfilling them. This shapes the personality with a definite persona. The unconsciousness and amorphousness of a child is shaped into clear self-consciousness with a strong ego. The development from unconsciousness to self-consciousness is the first part of the requirement. There is no definite well defined system of child-education and adult traning in the Jungian psychology, and it does not claim to give any. All that it claims concerning the problem of the child and the youth before he realises the later half of his life is building up a strong ego through accepting his life situation in the form of

family, social and professional obligations. All the spiritual cravings of a person would be set aside and he would be tied down to immediate problems. This is one difference from the Indian way in so far as it attaches importance to this striving at whatever stage of life it arises and believes that striving for a spiritual end does not lead one away from fulfilling his responsibilities of life. It is possible for a child as well as for a youth to feel this need. Dhruva felt it as a child of eight, though it was a reaction to ill-treatment from his step-mother, yet wisely directed by Nārada, it led to fulfilment. Sri Rama and Krishna received it as young men. It made them fulfil their lives in a much better way without obstructions.

Another point of difference which strikes one is the elaborate system of education embodied in the daily life of men in India which mainly aims to sow the seed of spiritual yearning in the person from his birth. The naming ceremony, to quote a small item, by giving the name of some god to the child is with a view to impress his unconscious that he has divine potentialities. This elaborate system unconsciously prepares the child from his early life for the goal. Of course, he is free to realise it according to his tendencies.

Though Jungian psychology does not set up a system of such education, spiritual or otherwise, being so young and having grown out of psychopathology, its bare emphasis on strengthening the ego can be misleading as a spiritual discipline. It tackles only one side of the problem since it has developed a way for that end, i. e. the later half of life. One may expect that through sufficient experience, it may change this emphasis and feel the need of developing a way of education for the first half of life beginning right from birth.

Jungian psychology is quite humble in its attempt, and has reached the transition between psychology dealing with neurotic problems and a spiritual discipline trying to solve the problems of opposites. It cannot fully accept the latter for the fear of losing recognition among the scientists nor can it remain, merely a scientific psychology because of its immense interest in spiritual problems and the deeper realm of spirit. It can fulfil this destiny which is inevitable only by accepting

the mystic tradition as a whole, temporarily forsaking scientific recognition. This will bring in all the necessary ideal of discipline and training that go along with it, without the need to evolve something new. Lack of this early discipline—which I am sure no Jungian denies—but would rather accept—gives a misleading impression on the whole way. It is, therefore, quite understandable that some of the critics of religious order call it atheistic.[3]

A spiritual teacher or a guru does not address himself to those who do not go to him and does not deal with the problems of daily life, i. e. social or professional directly. He addresses himself clearly and directly only to those who desire liberation, and he will be ready to do his best whether the aspirant is a youth or an aged person. He will not deny this to a real aspirant or postpone it. The Jungian way does not think that spiritual craving in a young man or woman, let alone a child, can be real and sincere. It tries to postpone it by emphasising the here and now. This comes up because of the time factor and division of life into two parts, each having problems of its own. One gets an impression that a Jungian feels that dealing witht he problem of opposites and discussing the spiritual problems early will mean withdrawal and lack of adjustment in life. The Indian system, however, accepts and believes in initiation into spiritual life at all levels and direct enlightenment to a true and sincere disciple, whatever be his age. It believes that it leads to better understanding of life and adjustment to it. Destiny cannot be changed, if one is born a Sudra or a Vaisya, he continues to perform the duties of his station in life though he may have gained realisation. Raidas, the cobbler, continued his profession and Kabir, too, remained a weaver though both were recognised as great saints of the age. This is only to quote two examples of recent times other than those given in the text.

Though the division of human life into four stages has been accepted even by Indian tradition, viz. Brahmacarya or studentship, Grihastha or householder, Vānaprastha or retired

3. God and the Unconscious–V. White p. 257.

from life and Sanyastha or recluse; it however does not bind exceptional cases. The whole meaning of these stages changes for a real aspirant, as for example, the term Grihastha does not mean only a householder, but one who has established himself in his true home—the self (Griha—Home, Stha—stand),

Let us now turn to the actual instruction and the path that leads to spiritual realisation.

The Indian system starts with a definite goal. If man ceases to interfere with his life, the spirit which is unfolding within, in so far as it has taken a human form, will without fail work out its final end i. e. self-realisation. The whole creation is striving towards that end and we, as part of the whole, are included in it. Everything is perfect and well-planned. It is our separate individuality which begins to interfere by creating opposition between self and not-self. We create such a division and then try to unite them according to our imagined ideals. The Indian way asks us to see the original unity or identity which is ever present and in which everything is well fitted in, and asks us to realise that all imagined ideals in future—being in time—will not bring the desired unity. One needs to realise the reality of one's identity with the self which is original and ever present. Thus, the goal of iiberation is not something in time i. e. in past or future, and therefore realisable at death alone, but here and now. Revelation is timeless. It, of course, comes to one at a specific time, but then it engulfs all time series, bringing the realisation that it ever was and will ever be.

The Jungian way does not accept one single goal for all men, at least not perfection, though individuation is such a goal, but not all are meant to achieve it. Each has his own problems and answers according to them. Not all are born to realise the Self though the Individuation is a natural process. Jungian psychology tends to concentrate on the immediate problems of the stage confronting a man and tries to help him solve them. It will not initiate him or lead him to realise that all problems are ultimately solved only in realisation of the Self. It will hesitate to be a spiritual guide if not wanted, and, least of all, humbly act as a spiritual guide

with the authority of a guru. It allows one to grow and mature and live in the stage he chooses. It will not actively interfere with the analysand. This may be quite suited to the west, but it has its dangers in allowing man to cherish his illusions.

In preparing for the stage of an aspirant, the Indian way includes what Jungian psychology emphasises and something more, namely training in spiritual discipline by the performance of daily rituals, mental and physical control. In the text, Parasuram is directly prepared for the stage when he approaches Dattatreya, while prince Hemacuda is prepared by his wife through presenting him the play of opposites and taking away imaginary splendours from the cravings for sensual pleasure. The prince, having been brought to the stage of utter despair and having lost all former pleasures, is prepared to ask the fundamental question : "Where is the pure and unsullied joy ?" The princess actively initiates him into the deeper problems.

This leads to the second stage of instruction. The princess through a parable explains the functioning of mind or psyche, how ignorance of our true self leads to false cravings which when indulged in merely for that end i. e. pleasure, brings one to the level of an animal. She brings about the state of utter despair in the prince and hints at the answer to the fundamental question. She suggests that ignorance of the Self is the main cause of man's unhappiness. What one is seeking is not far away, it is right within him, he has only to open his eyes and try to get at the source and the origin—the Self.

In order that the prince may find it, she gives a simple and clear formula to meditate and realise its meaning, that "*I*", the Self, is different from *mine*, i. e. anything I can call as mine. The prince is thus led to the analysis of his own self.

The prince is able to practise this meditation or self-analysis correctly up to a certain stage. He could enter three layers of his personality or layers of consciousness, known as bodies or vestures or sheaths according to different systems of thought—the physical body or the waking state, the subtle body or the dream state and the causal body or the dreamless

state of deep sleep. One experiences that he has a body, thoughts and imaginations—they are his but he is neither of them, hence *I* is different from the body. etc. In deep sleep, however, everything is lost i. e. seems lost. The prince cannot understand this stage fully and begins to project himself into the darkness of unconsciousness and comes upon contradictory experiences. The prince cannot grasp that it is the state of the identical subject without any object, or how else can one explain the continuity of experience. This was the dark night from which only a Guru could take him out and show him the way. The princess asks him not to imagine anythtng about the state of ultimate reality, but understand that *I* is the witness of the drama of all the states from waking to deep sleep, that it is the light illuminating all the objects which are its creations, that it can never be known objectively, and all attempts of the ego to see it objectively would be projecting something out of his imagination. She explains how through the instrumentality of mind, the triad of knower, knowing and known is created and that mind and its creations are correlative. She, having thus started first with analysis and discrimination, leads him to synthesis by dissolution of even the act of discrimination with a view to dissolve all differences.

In order to make it still clearer, the discussion on the nature of dream and the waking state is brought about. Ordinarily, one differentiates between the dream and the waking state, but they are as real or apparent in their own realms. The obvious difference that the dream is cancelled on waking up, is annulled by one's waking into the state of *Turiyā*— o which the whole process of instruction leads up. It is the objectless state of the subject or consciousness which is eternal calm and incessant activity and creativity together. The whole process, if one may characterise it, aims to lead one to see himself not in terms of something other but as he is himself, i. e. not from the standpoint of an observer outside but from that of the subject itself, It is the seeing which is not seeing at all in one way and a divine vision from another angle—the vision of oneself as he is—pure consciousness.

The vision brings the realisation of oneself—the self— as

flowing out incessantly in all activities of ego-sense, mind, act. and all throughout and everywhere and withdrawing into itself without residue. He, the realised, is the doer, action and the doing and nothing at all. This breaks the bonds and hinderances in the form of choosing and selecting from an exclusive standpoint. All his actions are non-actions. The sea and its breaking up into waves and the sea in its calm are the same–water. There is no setting to this sun of illumination. The waves, of course, appear and disappear without loss to the sea. It is the source of all opposites and also all the opposites. It is the reconciliation of all opposites and the generator of them too. There is nothing to bother and nothing to do, since everything happens as it has to be.

One shall find here that the method without discussing any intermediate problems directly hits at the vision of the self and once this is reached and one is really established in it, there remains no problem for him. But so long as the problem remains unsolved for a seeker, all discussion between master and disciple go on with a view to give up the egoism—to lose the separative identity in the absolute to regain it transformed.

If we try to understand the above process clearly, we shall find that it begins at first with withdrawal or analysis or discrimination of self and not-self with a view to get a clear perspective of things.[4] This only means developing an attitude rather than discarding things (the world). Man involved in the play of opposites does not have the clear view of things as they are. He sees only one side of the picture, either good or bad, but not in its inner unity. The process of discrimination between "*I*" and *mine*, right from the physical body and all the relations that accrue from it to the subtle and the psychical level, reveal his identification with the objects and bring him the knowledge of the cause of this identification and consequent freedom from it. It makes him conscious of his involvement in "ten thousand kings of the word."

In working with the Guru, in the first stage, discrimination helps the seeker to understand his correct relationship to everything that is obtained through his gross body. The second

4. It may be compared to the stage of *Separatitio* in Alchemy.

stage takes the same problem to a subtler level. In bringing an understanding of the working of his psychical functions, it gives an insight into the problem of his dark instinctual side—the shadow and his relationships to the world on the psychic plane. Since all relationships to the world are obtained through the mind or psyche, knowledge of psyche alone will give a correct perspective of things. According to this process, one finds that the gross physical organs are controlled by subtler ones and these in turn by mind and mind again by intellect or Buddhi—the judging activity. One also knows that there is no judgement without its relation to the ego which we ordinarily call the *I*. From here on, one follows the path of deepest unconscious. In deep sleep, the ego with its relations to objectivity ceases, yet there is continuity of experience. From the point of view of the ego-consciousness, it is all darkness in deep sleep. It becomes the task of the Guru to awaken him into the Self from this darkness. In giving up the ego consciously, he can alone awaken to the Self. In seeing himself as the ego, he knows himself from the point of view of the other, he has now to see himself as the subject—the Self—the pure light which remains itself with or without illumining objects. As an ego he knew himtelf as a reflection in a mirror, since this is the only way of knowledge he has learnt from birth ; absence of reflection makes him feel as if he ceases to be. But such periods of absences are not uncommon in dreamless sleep and also in the waking life; yet we do not feel the discontinuity of our life.[5] All this brings

5. "Between "I do this" and "I am conscious of doing this", there is a world of difference amounting something to outright contradiction. Consequently, there is a consciousness in which unconsciousness predominates. The paradox becomes immediately intelligible when we realise there is no conscious content which can with absolute certaintly be said to be totally conscious, for that would necessitate an unimaginable totality of consciousness, and that in turn would presuppose an equally unimaginable wholeness and perfection in the human mind. So we come to the paradoxical situation that there is no conscious content which is not in some other respect unconscious."

Spitit and Nature. Eranos Year Book. The Spirit of Psychology. P. 399.

home the correlative aspect of the ego and the object on ihe the background of consciousness as such. It is as if the reflection and the face appear and disappear without disturbing the originality of the reflecting medium. One understands the triad of the face, reflection and seeing, appearing and disappearing ; there is a ceaseless activity in the eternal rest ; in spite of numerous tides the sea remains the sea.

After this realisation, one is brought to the second part of the instruction—the process of seeing unity and identity in difference. The objectless subject, pure consciousness, is the ego, the mind and all the senses and their activities and the objects. It is pure bliss, consciousness and existence (sat, cit, Ānanda). It is something undefinable, intellectually or morally. There is no choosing or selecting here, nor attaining to any particular thing or pole; it is all. An observer sees water at a high or low level in a waterfall; water, however, is everywhere without any break. It knows neither high nor low.

The ego knows things only as objects and will ever be confronted with its correlative—a psychic element. In the last stage of the search it still continues to seek and see the source—the Self—as an object or as a state of consciousness, clinging to its old habits all in vain. In fact, it can see the Self only when it gives up this way of seeing, i. e. when it accepts its dissolution. The light of consciousness floods and it knows itself. The ego has to give up even the tool of discrimination which helped him so far. In ceasing to see, it truly sees. The light is ever with him, he has to open himself to it.

Man finds himself ignorant of his true identity, this is Avidyā which leads him to believe in his separate, distinct existence in contrast to the whole objectivity, this is Asmitā or egotism as known in the Yoga Sutras of Patanjali. This leads one to oppose himself to the other and involves him in choosing i. e. attachment and its opposites (Rāga and Dveṣa) and further to maintain one's separative existence in time (Abhinivesa). Unenlightened man follows his desires blindly, thinking that the objects will fulfil him, this is following the Vṛttis (all the pulsations of mind energised by ignorance). Since

man follows them out of ignorance loving one and hating another, he is involved in the vicious circle of opposites. He is said to be caught in the Māyā. This play of Vṛttis out of ignorance of Selfhood can most clearly be understood as the play of anima in terms of the Jungian psychology. The process of analysis or discrimination frees consciousness from this play and brings the realisation that all activities are devoid of opposites; all moral and other colours are due to taking an exclusive stand. The knowledge of the Self does not aim nor can it stop this play of Māyā or Vṛttis, but aims at dissolving the viewpoint taken before by bringing the correct vision of the situation.

On realisation, Māyā is no more felt as Māyā or Vṛtti as a temptress, but as creative freedom and sport of the Self everywhere. It therefore becomes easier to understand why all the problems of anima and shadow cease after realisation, since they are illusions. They appear to exist because of ignorance. This also explains why the Indian way does not deal with these problems as much as the Jungian psychology[6]. Instead of dealing with problems stage by stage, it chooses to deal directly at the root cause. It believes that the problem of time i. e. of duality can never be tackled successfully at the same level. It would lead to endless series. From the standpoint of the ego, these series cannot be exhausted and overcome. One has to transcend the duality i. e, establish oneself in the timelessness to understand its play in time. It has to be solved only on the transcendental level, and this seems to be the chief aim of all the eastern and mystic traditions. One cannot and need not care to exhaust the content of the unconscious; one can transcend it.

According to the eastern tradition, to one who has transcended duality, there are no problems, no conflicts. He is Sthitaprajña (man of settled intelligence). His life on this earth does not cease, however, on this realisation but rather becomes fuller and richer. To all purposes, he appears to act like mortals; but he alone knows what he does. The text very

6. The Psychology of Eastern Meditation. Psychology and Riligion. p. 572. R. K. Paul. London. 1958.

clearly explains the inner life of a realised soul. In spite of all differences and multiplicity, he sees the undivided unity and feels into the pulse of the whole; that is why the text rightly says that there is neither bondage nor liberation. Everything is as it ought to be. It is the Goddess Tripura (pure consciousness) who creates the world out of her creative freedom, accepts the bondage and goes to the Guru and liberates herself and falls into it again, and thus the whole play has been going on eternally.[7] When the wheel is moving who can say which spoke is below and which one is above the ground ? To realise the eternal rock-like stability in this endless circle by feeling into the whole is the solution of the riddle of the alchemists—squaring the circle.

The text throws more light on the stage after liberation. It distinguishes three types of realised persons, those for whom the distinction of the outer and the inner is obliterated and are, theerefore, ever in tune with the Self; those who have to make an effort to be in spontaneous relation with the self because of the hinderances of the Karmas. The last part of their life appears to all purposes like that of an insane[8]. And lastly, those who are wise but liberated only after death.

It should have been clear from the above that the path of realisation is not the path of knowledge in any objective sense i. e. knowledge of certain contents, but is consciousness of our identifications or the same as the play of Māyā. Such a process certainly brings knowledge of the psychological apparatus, but that is secondary to the real issue. It is because of this that one finds many systems of Yoga starting in their own way, using their own terminology and aiming at the same goal.

The knowledge of Self is not the knowledge of certain contents but the realisation that the source of illumination which is pure consciousness is ever-present and that the ego is the only hinderance. It is often said by the mystics that one arrives at the knowledge of Self by forgetting what the ego knows. Thus the Self, the very Being of all beings, is unknown

7. Refer Text p. 135–36. See also, 156.

8. Refer Text P. 144.

and unknowable from the standpoint of the ego. The subject, the knower, cannot become the object. The subject is the self-illumined source of Light. That is why it is often compared to the sun, knowing neither light nor darkness. But it appears as the unconscious when the ego tries to know its contents and exhausts them. The attempt is in vain, at least for gaining self-realisation.

The problem of gaining knowledge of the contents of the unconscious—Prakriti—is attempted by Indian thinkers in their theory of Karma, which they accept merely as a scaffolding till a certain stage, but it is thrown out as Māyā ultimately. Living in time, one cannnt exhaust its interminable series and that is why Lord Krishna says in the Gītā : "Inscrutable are the ways of Karma".[9]

In Jungian psychology, due to its phenomenological standpoint the unconscious remains an inpenetrable and an unknown realm in the last analysis. It is compared to the dark heaven studded with infinite luminaries.[10] One cannot exhaust the contents and one will ever be confronted with the opposites after each stage reached. There is no goal like perfection in such a system. But there is another aspect of the unconscious in Jungian psychology—the unconscious as the source of consciousness, the source of all the archetypal contents, whose knowledge widens the horizon of consciousness and whose centre is the Self, after which the whole nature of man strives.[11] These concepts of the unconscious alternate in the Jungian psychology. One does not find a bridge from one to the other and dissolution into oneness. One yet sees and experiences archetypes from its effects.[12]

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9. "One has to understand what action is, and likewise one has to understand what is wrong action and has to understand about inaction. Hard to understand is the way of work." The Bhagwadgītā. IV, 17—Tr. Dr. Radhakrishnan.

10. The Spirit of Psychology in Spirit and Nature. R. K. Paul. London 1955. P. 402–3.

11. The Spirit of Psychology in Spirit and Nature. P. 423.

12. "Whatever we say about archetypes, they remain visualizations

In the Indian thought the two are kept clear—unconscious as the realm of the unknown content and the Self as the self-illumined and self-cognised. The unconscious as the source of all objectivity and that of all basic drives and energetics is Prakriti. It is the unconscious in the sense that it stands in need of consciousness to be illumined. It is the great mother and source of all objectivity. The unconscious as the Unknown is the Self which is pure consciousness. It is the Unknown but not truly the unconscious. It is unknown because not know able as an object, being subject pure and simple, the Knower itself. It is the totality. It is neither conscious nor unconscious, beyond all categories of knowledge, ungraspable and ineffable.

The process of individuation as traced out according to the text is :

(1) Contact with Saint—the living embodiment of truth and reality.

(2) Faith in God as something higher and transcendent to the ego but also immanent in it.

(3) Detachment from involvement into opposites by learning to see imperfection in things.

(4) Search for the Self through analysis of *I* and the *Mine*—the path of discrimination.

(5) Realisation of the Self—pure consciousness—as the reality and the illusoriness of the ego.

(6) Realisation that the soul and the self are identical.

(7) Realisation that everything is the Self, therefore, there is neither the seeker nor the sought, everything is ablaze in Light and Love—the ultimate synthesis.

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or concretizations which pertain to the field of consciousness. But we cannot speak about archetypes in any other way." See further.

Ibid. P. 424.

"........and yet they are experienced as spontaneous agencies, there is probably no alternative at present but to describe their nature, in accordance with their chiefest effect, as "spirit", in the sense which I attempted to make plain in my paper "The Phenomenology of the spirit in Fairy Tales." Ibid. P. 425-26.

THE JUNGIAN WAY

To an easterner, Jungian psychology is the one attempt in the west to understand the deeper problems of human life which opens a path for their solution. It finds that in and through conflict and opposition, human personality is unfolding itself towards a goal which seems to be to reach totality and its integration. In all this, it is the one western scientific attempt which comes closest to all types of yogic and spiritual systems of the east.

What comes to be stated below about Jungian psychology as a neat system is so written with a view to give as clear and intelligible a picture as possible and for the sake of convenience of presentation. Jungian psychology is neither a system nor a philosophy, but a growing empirical science which is known for its openness and infinite possibility of extension. All the statements regarding the laws of the psyche and the recurrence of various inner figures of the unconscious are to be understood as broad hypotheses which, though confirmed by numerous case materials, are yet hypotheses. The unconscious is, as the name indicates, in the strictly Jungian sense, something dark and unknown and, therefore, the characteristic attitude of a true Jungian would be to wait and watch for what the unconscious reveals next.

Another point which, again, needs to be mentioned here, is that Jungian psychology grew out of Dr. Jung's interest in human problems which patients brought to him. From his recent book, Memories, Dreams and Reflections, it is clear how this interest engaged him peronally from his early child hood and led him to Psychiatry and Alchemical studies. Without presupposition and preconceived notion about any end or goal of human life and without relying upon any religious or mystical philosophy, he simply watched the dialectical process between the patient and the doctor and took note of the recurrent phenomena and built up his way which so wonderfully

finds its parallel in Alchemy, old primitive rites and mystic and yogic disciplines. This in one of the unique aspects of Jung's psychology and, therefore, it is undogmatic, open and able to make man of any faith realise himself if he cares to tread the path.

Dr. Jung would not even accept his psychology to be called a method or a way, since there is nothing fixed beforehand to be experienced by the analysand as one might be misled to believe. Revelation of unconscious in each individual case is unique and unpredictable. None can say what the journey is going to be for the analysand in each case. He has to bear the sole responsibility himself with courage; the analyst being only a guide and a fellow traveller along with him, who, of course, shoulders much responsibility with the analysand since he cannot remain unaffected by this Auseinandersetzung. The best way to understand this untraslatable term is to call it, "Friction of Soul" or discrimination. So, one might really characterise—with apology to Dr. Jung—that the Jungian way is really the dark and unknown way.

Even at the age of 83, C. G. Jung has still the same characteristic attidude of doubt and question towards psyche and the Unconscious and the inscrutability of its manifestations, with which he started. He never likes to draw other conclusions but those which the facts warrant. In a truly characteristic way of a scientist he would say: "This is how it is, and further I do not know." It, therefore, becomes the pivot of the training as a Jungian analyst that he finds for himself what his own experience of psyche says and what he is convinced of by his own dire experiences. There is a master to guide, yet the analysand and his experiences are the decisive factors.

With all these points taken into consideration, I try to state Jungian psychology and compare it with the Indian way. It might be correct to say that the entire Jungian experience shows, that the structure of the psyche is characterized and probably based upon pairs of opposites i. e. on polarity. Psychical phenomena may be envisaged from an energetic point of view and our drives and tendencies as manifestations of energy. Energy presupposes tension between opposites. Our conscious

waking life of drives and tendencies has its roots in the unconscious—a system autonomous by itself with its contents and energy which together with consciousness makes up the whole of the human psyche ; conscious and unconscious being a pair of opposites. The white must have its corresponding opposite black pole like the other end of the rope. The surface must have its depth to make it a solid whole. Hence, what is absent in the conscious is an indication of what is present in the unconscious to complete the picture of human personality. What is lost on the surface is to be looked for in the depth. There is a constant interchange of contents from both the sides in order to gain the psychical balance and harmony.

As observation shows, the psyche orientates itself through at least four functions of feeling and thinking, sensation and intuition, which are complementary to each other in pairs. The natural process of individuation seems to start with the predominant functions, passing through the auxiliary functions to reach finally the inferior in the deepest unconscious.

Life begins with the unconsciousness and unformed possibilities of a child to the greater and still greater consciousness and unfolding of latent possibilities. This is the result of the struggle of personality with its environment on the one side and the unconscious on the other in order to create a conscious center and a definite attitude towards society and the surroundings—the building up of a *persona*. This term Jung gave to our system of adaptation to the needs of external world. It naturally results in development of some to the exclusion of other tendencies and functions. This process usually goes on till the end of the first half of life after which the process reverts like the setting of the sun, with a tendency towards involution and concentration on the inner Man. The study of these conflicts and symptoms which are in reality an urge for wholeness, reveal the realm of the Unconscious with its archetypal contents and the laws of its functioning. The characteristic contribution of Jungian psychology consists in the study of these contents and the method evolved, which tries to help the individual to reach individuation or integration of the personality. It may be noted here that individuation is a natural pro-

cess of maturation of the personality or a pattern Jung has been able to show not only in analytical developments. Jungian psychology is also a mental therapeutics. Individuation is a matter of fate or destiny anyhow for an individual. I have considered only this aspect—process of individuation—since this is the subject of my thesis. The unconscious penetrates the layers of the hard crust of the conscious through dreams visions, phantasies and symptoms ; it sets up a drama in the archaic language and one resembling the primitives, portraying the reaction of the inner side of the human psyche either in complementary or compensatory colours in relation to the conscious situation.

Many problems of early life of man concern his unrealised possibilities and repressed instinctual side of life—the problem of the shadow. One-sided adjustment to life and identification with the persona can accentuate the problem of shadow. In dealing with the problem of the shadow one learns to see and assimilate and reconcile one's dark side (the shadow) with the bright side. Before this, man lives on the surface and knows himself only in extension, but with understanding of the dark side, he learns to see himself in depths. He slowly begins to get a sort of three-dimensional view of his personality. Along with the solution of the shadow-problems comes the realisation of the necessity and also the provisional character of the persona. His attachment or indentification with the persona is gradually broken and the correct understanding of this problem brings about the persona as one wears a coat for the sake of adaptation to and protection from the outer reality, without mistaking himself to be the coat.

This is the first shock one gets if one is closely identified with the persona. The parallel to that, in terms of the Indian way, would be to detach a person from undue emphasis on social ambitions and bring to light the relative character of social morality and the correct attitude towards them. Since our social position is obtained through our birth in a family and our charcter and tendencies, the problem of the persona and the shadow makes one conscious of them and frees one

from certain aspect of gross and subtle body as referred to in the first part of this work.

There is a difference, however, here in the method and the way of dealing with the problem. In the Indian way, the shadow does not come to be dealt with by use of unconscious material and the standpoint from which it is dealt with is also very different. All the problems are dealt with in the light of the ultimate goal-liberation wherein what one does is not so important as one's attitude towards it. As can be seen this is precisely the attiude of Analytical Psycology. To a direct question from a disciple as to what he should do in a situation, the only answer from the guru would be to do nothing. It is left to happen as the grace of God. As we have already mentioned, the Indian way does not attend to the unconsious material. A guru, of course, has an intuitive grasp of the situation as a whole. The guru directly brings the seeker to realise the futility of identfying with anything in the objective world for gaining the spiritual end. It is in this way that he deals with the persona problem. For this purpose, all the duties of the caste or class and the four stages of life are explained on a higher level, in a different way from the ordinary understanding of them. A true Brahmin is not one born of Brahmin parents but one who lives in the light of the knowledge of Brahman or the Self. A ksatriya is one who wields his power, intellectual and physical, in the wake of illumination and so on. The guru does not directly concern himself with the problems here and now, family, social and professional, bccause they are a part of the moral code.

The problem of the shadow which has a conscious and an unconscious side, is left to solve itself according to the force of the Karma (Prarabdha) by giving the seeker clarity of insight in to the spirit or the Self. The force of Prarabdha cannot be checked, it is like an arrow shot from the bow which cannot be called back; the force of Karma which has been set going with birth cannot be held back. All that the guru does is to mitigate its effect on the seeker by lifting him up beyond the opposites and giving him an attitude by which he ceases to interfere with the working of the Karma so that he does not

accumulate more Karma by either accentuating or complicating them.

According to Jungian psychology, solving the problem of the shadow and persona opens up an encounter with another deeper realm of unconscious, appearing in figures of dreams and visions Jung coined the terms Anima and Animus.[1]

Wholeness of human personality needs wise and balanced use of discrimination and relatedness–Logos and Eros. Jung found that whereas man has generally the former and woman the latter as the predominant characteristic, each male, however, has an unconscious image of the female as its counterpart and vice-versa in the case of woman, viz, the unconscious image of anima or animus which, only when made conscious, makes the whole. There is an inner need in man to be related rightly to everything and to discriminate rightly in the case of woman.

Each of these phenomena working from the unconscious appear in the form of male and female figures in dreams and visions which Jung terms animus and anima. The analytic work consists of understanding the dreams, phantasies, general behaviour, symptoms etc. in which archetypes play a role and finding the meaning of these figures in the light of the situation and wisely discriminating or following them. This problem opens the task of relation with the collective unconscious, they being mediators between conscious and this realm. They constellate materials from the unconscious and present them to the conscious side for their assimilation.

The anima and animus are inner figures belonging to the realm of the unconscious ; they can be and are generally projected upon living persons outside, whereby complications are produced. It thus opens, on the one hand, the problem of right relation to the person on whom they are projected, and, on the other hand, of becoming conscious of the images and their meaning within himself. All projections of anima figures in the negative or positive aspect, right from the figure

1. Cf. Two Essays of Analytical Psychology (second Essay).

of Hetaira to Sophia, are due to unconsciousness of them. The task of analysis consists in making one free from these projections either by consciously following up their developments or disidentifying from these figures as the situation indicates. Freedom from projection brings greater understanding to the person by making him realise that what was projected is within him or her, and gives him, on the one hand, the right perspective and relationship to the person on whom these figures are projected, and to these figures, on the other, by taking away the veil of colourful imagination from them.

The analysis of anima and animus figures if correctly carried out aims at, if interpreted according to the Indian way, freedom from the bondage of family relation on the conscious level and from merely traditional morality on the collective conscious and unconscious and levels.

It is often found that in the course of Jungian Analysis when a proper relation to these figures has been established new archetypal contents of the unconscious are being constellated. According to their phenomenology they can be summed up under the terms of the wise old man and the great mother. The confrontation with these figures is not easy, one needs courage and discrimination which presupposes a strong ego to be able to stand the onslaught of the collective unconscious without being overpowered by strange contents. What is known as the "Night Sea Journey" in mythology is often experienced as a part of the individuation process. It is a dark experience by itself in the beginning, full of dangers which the sea contains in the form of an encounter with water monsters like dragons or whales. It is up to the hero to eventually overcome all these obstacles and dangers and come out on the surface safely. The unconscious is the unknown, full of "undreamt" contents, hence fearful, it needs sharp, penetrating discrimination so that one is not overwhelmed by it.

This situation brings an interesting phase of analytic work. The analyst cannot help, except correctly interpreting the content or silently watching the drama during the phase, thus giving the analysand his support. The fearful and dreadful has to be taken as it is and one has to wait and watch for

what is revealed next. In order that the material may be fully understood and worked, active imagination in various forms may be advisable, which accelerates or facilitates the conscious realization of unconscious contents and brings about fuller discrimination. In certain cases, both the analyst and the analysand come to be in the grip of the situation and the result of the encounter affects them both. The results of this "Night Sea Journey" are not necessarily identical in all cases. Jungian psychology is a science and is interested in the individual manifestation of the unconscious. As such it cannot-may be because there is no longer any generally accepted mystical tradition in the West-presuppose an identical end or goal for each man. In the majority of cases the task is, therefore, to help people to first of all experience the reality of the psyche by taking these phenomena seriously; whereas in the East this step is not needed as this reality is taken for granted. Contrarywise we have to experience the only relative reality of the external world. In the West, therefore, man has to go through all these experiences individually without being told. The individual must thus come into conscious existence and thus find his individual truth over against general truth which proves to be insufficient.

The experience of blackness and darkness comes to a person more than once, whenever he is presented with an insoluble conflict of an apparently irreconciliable nature, and at times it tends to activate reconciling figures or images which help to solve the conflict. It, however, is not known according to Jungian psychology whether this drama will ever end altogether. The impression is that since life produces problems, it will go on till death, though every time the horizon of consciousness is extended, leading to a greater and greater understanding and wisdom. Even the experience of the Self[2] as we shall see later, which comes nearer to any mystical experience, does not end this drama and bring the peace and bliss which is ever the goal and the origin of all according to Eastern tradition. Why this is so, shall be

2. Jung : Two Essays on Analytical Psychology–2nd Essay.

looked into later. The experience on Jungian Analysis can be likened to a spiral stairway where one confronts the same problem on different levels orientated through different functions. One may ask a question here : What will happen when all four functions[3] have been differentiated ?[4] Since it is an unending series in time, it has to be endless, only finding its rest in the death of a person. There is no such thing as one's being established in the Timeless and the Eternal even though being in time. One may, of course, expect this to develop in the course of time and hopes can rightly be placed in so far as the recent concept of synchronicity is developing. But the real value during and of the process, according to Jung, is the experience itself.

Jungian psychology compares the "Night Sea Journey" to what one may expect to experience in going through *Svadhisthana* according to the Tantra Yoga where one meets the symbol of *Makara.* It is also compared to the "Dark Night of the Soul" (St. John of the Cross) as described in almost all the mystical literature of the West.

There is a difference between East and West in the process of leading the analysand to his darkness. In the West, one is led to this experience either through *dream analysis* or through *active imagination.* It may result in reproducting situations where the analysand following one end of the pole is confronted with a situation in which he cannot accept what he pursued and attained. He cannot accept either the one or the other, since both are equally good or evil. From this utter despair, he has to seek light for himself according to the indication of the unconscious. He is really in the dark, neither the analyst nor the analysand know the solution and all the figures or the contents of the unconscious pour in. Sufficient courage and discrimination is needed so that one is not overpowered by them.

The guru starts differently. He makes the seeker conscious of what he is seeking and what is the reality behind this search.

3. Cf. Psychological Types, Definition 23.

4. Cf. ,, ,, ,, 14.

He approaches the problem from the background of his own experience, tradition and in light of the philosophy of life he lives. The guru is the living image of the Self—the source and reconciliation of all opposites, radiating coolness and warmth, abounding in selfless love in his life. By thought, action and words, he is able to give him the understanding of the peace and fulfilment of the journey the seeker has undertaken. The seeker's love and faith are all drawn in the personality of the guru and after giving him the vision of this peace and bliss, he starts striking at the root of all opposites—the egoism. It is often seen in cases that, on one side, the abounding love of the guru makes one sincerely touch his feet that transports him into blissful experince and soon, on the other hand, starts the upsurge of all the contents or the Klesas. Hoards of Karmic forces in the terms of jealousy and other passions swell within and one feels as if one has touched fire and is burning. It is the task of the guru now to constellate more and more of contents or Klesas and sacrifice them in this fire which he has started. In truth, it is the fire of love which burns all the impurities and purifies, but the agony is caused because the ego attached to things tries to escape from it. The guru's constant loving contact and reminder of the blissful experince which the seeker has seen and the appropriate songs and other materials from the mystical experience are the things which stand by the seeker in these moments and keep him steady on. He is never allowed to feel lonely, though he is made alone in his aloneness since all his attachments are cut down. The seeker in these moments is made to feel the purifying effect of the process and is even conscious of the joy of the union within. There is utter joy in this surrender which, however, is also a bitter pain and agony.

In the Jungian approach, the depotentiation of anima and animus opens another phase of important experience and its dangers[5]. The psychic energy bound to these figures is a hindrance to right relationship to the world as long as one is in their grip. The same energy, once it has established a

5. Two essays on Analytical Psychology Jung p. 225 para 374.

right relationship with these figures, is now freed and available to the ego and becomes the light in the unconscious and intuitive understanding of the functions of unconscious.[6]

There is a danger in this situation of which one is warned here. This Knowledge and power becomes owned by the ego and one can get positively or negatively inflated. The power can also be projected on the analyst and introjected on the disciple and he may feel inflated in the master-disciple relation–a situation which is not uncommonly seen everywhere. The energy as such neither belongs to the ego nor to the anima or animus but to the new center–the Self. This situation, therefore, constellates from the unconscious figure of omniscience and its opposites, the wise old man in the case of man and that of the powerful mother and its opposite in the case of woman. The ego has to keep clear of them both, then alone the archetype of the Self appears–which is the true goal of the whole journey.

Jungian psychology points out the dangers of inflation when the anima and animus are depotentiated and till one finds his correct relationship to the Self. Until one is established in his selfhood, this danger remains and is the greatest obstacle which can set to nought whatever one has gained so far. All the mystical religions have pointed it out and have emphasised complete surrender of the ego to the Self as the only solution of the problem. The discriminating ego which was so far taken as an instrument to make oneself free from identification is also sacrificed in the end. What the sages often say is true, that the fulfilment of knowledge is found in devotion and oneness or better called differencelessness between the seeker and the sought. In Jungian psychology, it is in the struggle to free oneself from identification with

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6. She (anima) is no longer the guardian of treasures unknown, no longer Kundry, daemoniac Messenger of the Grail, half divine and half animal, no longer is the soul to be called "Mistress", but a psychological function of intuitive nature, akin to what the primitives mean when they say : "He has gone into the forest to talk with Spirits" or "My snake spoke with me" or in the mythological language of infancy "A little bird told me" Ibid. P. 225.

mana-personality that one gains his true centre–the Self. It is rightly pointed out by Dr. Jung that the energy truly belongs to this centre which is the totality of conscious and the unconscious.[7]

The transference situation in Jungian psychology is equivalent to the close Master and disciple relationship in the Indian way. One experiences the same *Auseinandersetzung* and the loving beneficent influence of the analyst. This situation brings about the occasion for the experience of love between each other. It is in this situation that one sees the striking transformation in the personality of the analysand. From the Indian standpoint, however, one misses one thing which cannot also be helped because of the social set-up in the West—it is the initial situation that guru is the God which is considered to be of immense importance for reaching the ultimate goal. One cannot help agreeing about the dangers of the situation since reciprocal projections can lead to a stalemate in the progress and even retardation. The master can remain satisfied in feeling inflated by gathering a number of disciples who idolise him, and disciples, on the other hand, may feel themselves big by being called the disciples of such and such a master.

The Indian way emphasises the importance of contact with the guru and the disciple's surrender to the guru. The guru works out through this relationship the seeker's total surrender to the impersonal spirit within him and without, which is liberation. The act of greatest suffering–surrender of the ego–is not possible adequately and easily except in the blissful shade of abounding selfless love of the guru. Who can perform the most painful act of total surrender–dismemberment–but one who loves the most ? Without this intimate situation of impersonal abounding love and devotion, total surrender and

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7. "In this situation the mana must have fallen to something that is both conscious and unconscious, or else neither. This something is the desired "Mid-Point" of the personality, that ineffable something betwixt the opposites, or else that which unites them, or result of conflict, or the product of energic tension, the coming to birth of personality, a profoundly individual step forward, the next stage". Ibid. P. 228.

the final fruit of gaining the selfhood seem unattainable anywhere. It is one of the most agonising periods of the work. So long as the seeker is bound to his ego or attached to things outside and thus considers himself as a distinct person, he sees the guru as the other, hence total surrender becomes impossible. He projects him own weakness or if it is a case of blind surrender—dependence—on the guru. The guru acts such that the last attachment to the ego of the seeker is aroused and confronted with the guru. The solution of the situation is brought about by depersonalising the seeker, which simultaneously depersonalises the guru, In other words, dissolution of the seeker's ego brings about cessation of projection on the guru and reveals simultaneously the impersonal spirit within him and in the person of the guru and therefore everywhere.

How could the guru who started to free the seeker from all the bonds afford to keep the disciple tied to him ? He may seem to act as a towering personality overshadowing the disciple, demanding his total surrender, He may speak like Krishna in the Gita : "On Me fix thy mind, to Me be devoted, worship Me, revere Me, thus having disciplined thyself, with Me as thy goal, to Me shalt thou come." [8] But he knows what he is asking for. Arjuna when he is convinced of the superior wisdom of Sri Krishna, says : "Destroyed is my delusion and the recognition has been gained by me through Thy grace, O Acyuta (Krishna). I stand firm with my doubts dispelled. I shall act according to Thy work." [9] But Krishna, however, has already left it to his will.[10]

Moreover, this brings out another point of importance, the power of love and sincere devotion and the seeker's faith in it. It is characteristic of the Indian tradition that it has believed in the magical effect of love and devotion. It believes that selfless devotion to any person—may he be guru, brother or husband, any human presonality if carried to its perfection, can

8. The Bhagavadgita–Dr. S. Radhakrishnan–IX 34.

9. Do. XVIII 73.

10. Do. XVIII 63.

and does transform the persons involved.[11] Even an image of stone can be transformed into God i.e. bring God-realisation to the seeker. It is not the object or the person which is important after all, but the seeker's devotion and selfless love. The loving heart is more important than the object loved, since love transforms and is the all-pervading reality.

One gets impression that Jungian psychology is more conscious of the dangers of the master-disciple situation and not so much of the immense benifit coming out of this initial situation, But one can very well understand this; because firstly, Jungian approach has not grown into a mystical and religious way and an analyst is humbly an analyst and not a guru. A Western analyst is always still a member of the society, while the guru is not. One understands well in India that a saint is beyond all this and he is not dependent upon society for his daily needs like an ordinary man.

So, it is in principle agreed that when the ego neither owns nor projects the energy released from anima or animus, the energy shifts to the Self as the new emerging centre. The experience of the Self in Jungian psychology which makes the seeker realise his true source and being, is something akin to religious or mystical experience. Jungian analysis as an empirical science in certain cases leads up to this experience and ends without saying anything more about this centre. It rightly refrains from making any statement about it except that it is the essence of the seeker's being and goal of one's search.[12] It refrains from making any statement about the Self in absolute terms, i. e. whether it is God or the ultimate truth or reality, since both the terms belong to realms other than psychology. It recognises the numinous character of the experience, yet whatever one may say about it, it is a statement made by the ego who wished to know.[13]

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11. It is interesting how C. A. Meier hints at similar phenomana in Transference situation : see his article : "Projection, Transference and Subject–Object Relation".–Dialectica Vol. 8. No. 4.

12. The Integration of Personality-Jung-P. 16.

13. Two Essays on Analytic Psychology-Jung-P. 338.

The Self yet remains a figure, an archetype unknowable in itself. If pushed further, all that a Jungian would very humbly say is, "It is God within me."

To an Easterner, statements like these appear halting. He feels as if the experience of the Self somehow has not fulfilled the seeker, something is wanting or else the very experience would break all bound of language and life and would overflood the very being of the seeker. The characteristic "I do not know" of Jungians regarding the Self or the ultimate appears as if the lover having loved and been fulfilled by the beloved says he does not know the beloved. Of course, one need not understand the statement in this way, it certainly is mostly humility and discretion which prevents them to make a bolder statement, but at least to an Easterner this humility points to something lacking. Of this we shall see later. Let us turn now to the method adopted by the Jungian psychology in analysis and helping the people to individuate. The Jungian approach, after having dealt duly with all the conscious material, characteristically related to the psychological background—the nature of the unconscious. Since the psyche functions as a whole, Jungian psychology sees in every function and conflict of life the psyche's attempt to balance—the law of compenasation. Every activity apart from being consciously motivated also has its deeper roots in the unconscious. So, every activity of the unconscious like dreams has a relation to something going on in the conscious situation. Jungian psychology, therefore, attempts to arrive at a clear picture of the mental state of a person and his problems by looking at both the sides. In order to reach a fuller understanding of a problem, it also investigates the unconscious by interpretation of dreams and other materials, and further at times actively constellating deeper layers of the unconscious by active imagination which is a particular kind of meditation. Over and above taking into consideration the analysand's associations, conscious situation and the context in relation to the unconscious material, Jungian psychology uses additionally its method of amplification of symbols and images appearing

in the unconscious material with the help of mythology and psychology of primitives. Jung realized that a reductive interpretation of certain dream motives or figures as introduced by Freud often was insufficient or misleading and that their real meaning was to be found only by interpreting them analogically, i.e. treating them as fragments which have to be put into their proper context, which can be found in parallel motives and figures of mythology and the like. For that purpose he had to go into study of comparative history of religion, etc. where he discovered these motives in pure culture. The realm he thus disclosed also gave him the knowledge that the unconscious of man is really the root of the consciousness and that it has many layers containing images and patterns of functionings connecting him to the earliest stages of human mind. The content of the unconscious mind coming out of these layers is symbolic and speaks in primitive terms and in a dramatic manner. But over and above this, Analytic Psychology discovers in these dramas of the unconscious certain recurring typical situations, images and figures which have identical meaning. They have a very profound effect on the develpment of the personality. These are called the arche-typic images and figures. The archetypes or the numinous psychic points of forces behind these images and figures are something unknown in themselves but make use of various psychic materials from the layers of the unconscious. These can best be understood in the context of mythological symbols and situations and primitive psychology. So far analytic experience has been capable to discriminate a few recurrant archetypal figures have become well-known and also the archetypal situations. Jungian psychology as a science hopes to discover more from this realm which is timeless in the sense of an unending series backwards. One can very well say that theoretically the analytical work falls into two parts, one consisting of interpretation of the unconscious material which mainly seems to relate to the conscious problems and which Jung calls the Personal Unconscious. A second part would have to deal predominantly with material from the Collective Unconscious. During the first

part, one would mainly try to get indication from the unconscious for solving the immediate problem, either by withdrawing or following the direction of the instinct. Generally in the first half of life, Jungian Analysis lays more emphasises on expression and following the way of the instincts in relation to outer figures in reality, whereas in the second half of life withdrawal and relation to inner figures becomes more important for a person. This comes out of the fundamental conviction in the wholeness and a moral character of the psyche, and that instinct and spirit are merely the opposed poles in the same spectrum of white light.[14] One leads to the other. It is never lost sight of, however, in the Jungian appoach that the goal does not lie either in the withdrawal or in the expression but in finding the middle path. The method, therefore, consists in taking the analysand to both the extremes, to make him realise the necessity of a reconciling symbol in the situation. It should again be mentioned here that in all this the attitude of the analyst is concentrated in the present problem and in seeking the reconciling situation or the way for the problem in hand. The analyst would not talk of the ultimate unity or identity which really is the goal a man seeks. The process would rather make the person grow and mature into seeking the solution in his own way, if at all he feels the need for it. An analyst would prefer to remain an analyst rather than be a spiritual guide. The analysis goes step by etep leaving it to the patient and his nose ! to discover and feel the need to reach selfhood.

With the increase of the archetypal material in dreams, the situation in the analysis takes a turn. It has touched deeper levels of the unconscious. Here it is the living through the

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14. "This means to employ once more the simile of the spectrum—that the instinctual image is to be located not at the red but at the violet end of the colour band. The dynamism of instinct is lodged as it were in the infra-red part of ihe spectrum, whereas the instinctual Image lies in the ultraviolet part." Spirit and Nature. Eranos Year, Book. Spirit of Psychology. P. 421-422.

throes of despair and agony that is more important than the interpretation of the material.[15] Darkness of the unconscious situation has to be taken as it is and may even be accentuated by active imagination. Much of the work is done on the level of imagination and dialectical discussion with the figures without direct outward expression.

Active imagination through various kinds of creative works like painting, modelling etc. is undertaken to concretise the unconscious material and to bring the unconscious contents objectively before the analysand so that he understands, integrates and gets freed from their domination. Possibly, this is the only way in those moments of unconscious darkness and despair for the release and the ease of the situation.

Here again, there is a difference in the procedure according to the Indian way. The drama of blackness in many cases is enacted by the guru by cutting the subtle bonds of attachments to things and/or by indirectly hammering upon the ego, which loosens the flood of Klesas or the unconscious contents. The guru often appears like a cruel man in such situations who inflicts deep wounds and brands the seeker all over by the burning tongs of his words; but, on the other hand, the guru starts the work of directing the seeker's whole attention to symbols, experiences and images which are soothing and reconciling, which lead to peace and bliss. The seeker is ever made to feel in the presence of the source—the self. For an Indian, the Jungian experience of darkness—the Night Sea Journey—in the absence of mystic experience and vision seems dangerous, even possibly leading to psychosis. If not properly guided, it can make the seeker bitter and a misanthrope because of the overwhelming darkness without light and without the blissful presence of the divine. It sometimes looks as if the darkness seems to

15. "For the important thing is not to interpret and understand the phantasies, but primarily to experience them." Two Essays on Analytic Psychology—Jung—P. 211

overwhelm them so much that one might miss the joy and bliss in the Jungian way with which any mystical path is flooded. May-be, this is necessary and also the peculiar fate of the modern man in the West at present. Again, this is due to the fact that the "Night Sea Journey" is really undertaken with the discrimination of the ego being kept and never sacrificed completely. This last sacrifice is certainly dangerous and difficult and can only be risked in the presence of the guru. According to the Indian tradition, ego is the only "analytic fee"–Dakṣinā–of the guru. He accepts nothing else. It is the intense abounding love alone that can prepare one to sacrifice this and he who is such an embodiment of selfless love can alone receive such a total surrender. Yet there seems enough reason why the West is coming to the problem of self-realisation by way of the unconscious and active doing in the world. The West is cut off from its source due to its peculiar development of scientific culture which emphasises the ego-consciousness. It had begun to believe that consciousness and the ego is all that makes up a person. Hence, the current of outward-going activity can only be turned in order to know the source and origin in the Unconscious by leading it to the extreme. The experience of one's own darkness seems to be the only way to make him realise the reality of the Unconscious. It is by committing blunders alone that he can be made to hear the voice of the Unconscious within. Of course, one can be made to hear this voice directly, as in the Indian way. An oft repreated story illustrates the point very well. A very well-fed dog of a rich person was guarding the gate of his master's mansion in the street all alone, master of all he surveyed. There appeared on the scene a street dog, ill-fed, all bones, meek and humble, going his way. The fat dog felt inflated to see the poor street dog and growled. The poor dog felt insulted at it. He was going his own way and not trying to show off. He could growl even louder, though he looked lean and thin. He growled a bit louder. The fat dog thought it too presumptuous on the part of the street dog to do so and he growled still louder to teach him a lesson. Then both of them started

to growl louder than the other, till they got exhausted and could not growl any further.

This is how it happens. Either one has to go to the extreme to see the futility of all doing and get inward or understandingly preserve one's strength and wisdom and withdraw at the right moment.

There, is, however, another difference between the Indian way and the Jungian outlook towards the Unconscious. It is not true as Dr. Jung points out that Indians have no term for the Unconscious. The concept of Prkriti in the Sāṃkhya-Yoga is such a concept. It is truly unconscious (Jada), the prima materia, the great mother, whose nature is to give birth (Prasavadharmini).[16] But there is of course the difference. In Indian thought anything objective is unconscious and part of the Prkriti. Spirit is consciousness, it is ever the subject and never the object.[17] But this distinction holds for Indian philosophy from the point of view of dualism of Purusa and Prkriti and not from the transcendental level of Non-dualism of Vedanta. From the angle of dualism, though, Prkriti is the inner dynamism, the generator of everything, yet it is unconscious or matter and needs the presence of Purusa or consciousness to be put to the path of manifold differentiation. Nothing is illumined without the light of consciousness. Prkriti, on the one side, is the progenitor of the intellect, mind, senses and the objects perceived by the senses which would correspond to the Western concept of the unconscious and, on the other hand, it is the cause of bondage through the cycle of desire, disposition and action. This is the web of entanglement—Karma and Samsara—it weaves round the Purusa and in weav-

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16. "The manifest (Prkriti) is with three attributes (gunas) undistinguishable (or non-separative), objective, common, insentient and productive. So also is Nature (unmanifest Prkriti). The Spirit (Purusa) is the reverse, yet also (in some respects) similar."

Samkhya-Karika. XI. Ishwar Krsna. Tr. G. N. Jha.

17. "And from that contrast, it follows that the Spirit is witness and has isolation, neutrality and is the seer and inactive.

Samkhya-Karika—IXX.

ing it also frees him from the same by giving him the opportunity to work off the Karmas. Yoga Sutras, like Jungian psychology, take sufficient interest in the objective study of this dark unconscious Prkriti from the standpoint of discriminative intellect. The commentary of Vyasa and Vacaspati Misra on the three aphorisms in the second book of the Yoga Sutras evince the interest in this problem.[18] It is not the purpose of this work to evaluate and explain them in the light of modern psychology. The instance is cited just to show the attempt to understand the working of the unconscious objectively. The whole theory of Karma and its fruition is based on it. But all this from the standpoint of function, i.e. how the five Klesas bring about the complication of unending cycle of life and rebirth. The question of Karma and Samskara, as to which is the cause and which the effect, is wisely connected to the Timeless and the Transcendent. What appears in time and, therefore the unending backward and forward, can only be solved by rising above it. Thus, the root cause of this unending process in the chain of Klesas is Ignorance of one's Self. In the Non-dual system of Vedanta one is led beyond this state of deep sleep to bring the realisation that the Knower ever knows and is ever the subject. What matters if objectivity appears and disappears. So there is nothing like the unconscious ultimately from the point of view of the knower as such, it being the abiding conscious presence within. So it should become clear that it is not the knowledge of the contents of the unconscious alone which is liberating and redeeming but the realisation that the Knower, pure consciousness, is ever the Light. All the objective knowledge of the Unconscious, in the form of the theory of Karma and transmigration, is thrown overboard at the end, since Spirit is immortal, unborn and uncreated. There is no becoming in it, as seen from within. Sea is ever the sea—water—either breaking into waves or in its calm. It is the whole totality—consciousness, light as such. For the sun, there is no night and day.

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18. Yoga Sutra–II, 12 and 13. p. 161–174.
Kashi Samskrit Series.

Jungian psychology has a scientific attitude towards the Unconscious. It wishes to observe the contents and study their peculiar manifestations in each case, hence, it does not give up the dualistic attitude which prevents it to reach that point of transcendence which marks all mystical experiences. The sincere scientific attitude with correct method has led them to mark out and experience various stages of a development correctly and has even given them the glimpse of the source—the Self—yet Jungian psychology contents itself to describe it as an archetypal figure and refrains from making any metaphysical statements true to its Western scientific point of view.[19] West has not been able to and does not feel the need to free itself from this realm of finer objectivity—the psychic realm. At times from the Indian standpoint one gets the impression as if Jungian psychology equates psychic with the spiritual or, what is the same, the self.[20] But in our view the truth seems to be that the psychic is the realm of relativity, while the Spirit belongs to the trascendent. Of course, it should not be understood that transcendence implies something above or higher. It is the attitude, a realisation wherein the distinction between subject and object is anulled.

It is possible to recognise the Self as the source of our being. To realise it as one's Self, however, is something different, as it would mean identity of the Self and the ego. Indian thought distinguishes between Self-recognition and Self-realisation. Dr. Jung correctly points out and says that he feels the Self as the source, the being that we are, yet it is the ego that senses it.[21] Somehow, he does not wish to give up the phenomenological standpoint. And from this standpoint also it is not

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19. Psychology and Alchemy. Jung-P. 10-11.

20. The culture of Indian is Pre-psychological, for instance, the Indians are totally unpsychological, one cannot explain to them what psychology is, because they do not think in these terms. Psychological facts are mataphysical facts to them and it is the same with orthodox catholics."—

E. T. H. Lectures. Alchemy II. p. 41.

21. Two Essays of Analytical Psychology. Jung. p. 238.

possible to understand what pure consciousness is. Whenever he comes to discuss this, he becomes a purely Western, scientific man oppossd to the Eastern. He acknowledges his inability to understand this concept objectless subject.[22] However, there is nothing like Eastern or Western in the experience of the Self; ways and the means, however, may differ. Mystics and prophets have been men of the world, a community by themselves, not knowing nationality or sect. We, however, ascribe historicity and all other distinction to them. Jungian psychology opens the way and means for the West which leads to the goal in which one can be established only by one's total surrender to the Self within—the Guru, the Illuminator (Gu = Darkness, Ru = to illumine), personal yet impersonal. Knowledge has to give way to wisdom and all abounding love which is peace and bliss and which is also the total surrender.

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22. "Such an ego-less mental condition can only be unconscious to us, for the simple reason that there would be nobody to witness it."

The Tibetan Book of Great Liberation. Psychological Commentary. Jung. p. 39.

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